

# Christian Education

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GOULD WICKEY, *Editor*

*Contributing Editors*

HARRY T. STOCK

LEWIS J. SHERRILL

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## SPECIAL NOTICES

1. The *Annual Meetings* for 1940 will be held at Philadelphia, Pa., the week of January 8-12.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more mailed separately. Faculties and students can use articles for group discussions.
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# Christian Education

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## Hymn of Youth

By EVALD BENJAMIN LAWSON

President, Upsala College

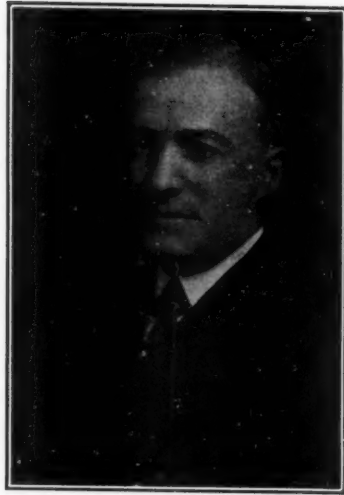
O God of love, of majesty and might,  
From grateful hearts ascend our hymns of praise,  
Thou hast revealed eternal truth and light  
To guide the sons of men upon their ways;  
And over us the sacred gleams do shine  
Which tell of grace, creating Life Divine.

We thank Thee, God, for saints in times long past.  
For fathers brave who laid foundations strong;  
These pilgrims true, in living faith held fast,  
And blest the wilds with strains of sacred song.  
They built their homes, they turned the virgin sod,  
Fair temples raised to Thee, Thou Living God.

What treasures vast which live from age to age;  
(How great our debt! Thou, God, has sought our race!)  
Thy Holy Word which glows on hallowed page,  
Sweet psalms of hope, the sacraments of grace—  
For all, dear Lord, we render thanks to Thee,  
Of treasures vast, O may we worthy be.

O vision fair: a youthful host doth rise  
And cometh forth in holy, bright array!  
Now faith flames high and hope doth gild the skies,  
Before us dawns a new and nobler day!  
Come, swell this throng, who worship and adore  
The Royal Christ! Come, serve Him evermore!

Lead on, O Lord, and strengthen us with love,  
Establish Thou Thy mighty, heavenly reign!  
We trust Thy Word, Thy wisdom from above,  
That losing all, abundant life we gain.  
Thy Kingdom come! And may each human heart  
In hope aspire to see Thee as Thou Art. Amen.



HAROLD MCAFEE ROBINSON  
1881-1939  
Pastor-Teacher  
Executive-Educator



# Harold McAfee Robinson

## An Appreciation

BY MARY K. SCOTT

Department of Church Relations, Board of Christian Education,  
Presbyterian Church in the U. S. A.

ON Saturday evening, March 4, at the Germantown Hospital in Philadelphia, occurred the death of Dr. Harold McAfee Robinson. Dr. Robinson, who was general secretary of the Board of Christian Education of the Presbyterian Church in the United States of America and a member of the Executive Committee of the Council of Church Boards of Education, had been ill for more than a year. He was 58 years old.

Dr. Robinson possessed a rare combination of abilities. His scholarly interpretation of Christianity for the modern world, his genius for administration and organization, his imaginative and creative mind, together with his power of simple and logical presentation, which was evident in all he wrote, his very lovable and human personality, placed him among the outstanding Church educators and leaders. His life among those with whom he worked was an inspiration and a marvelous example of unselfishness and perfect Christian faith.

Through his long affiliation with the Board of Christian Education he has exerted a tremendous influence in the realms of Christian education, both in the program of the churches of America and in the field of higher education. He was secretary of the Presbyterian Board of Publication and Sabbath School Work from 1919 until it merged in 1923 with the other educational agencies of the Church to form the Board of Christian Education. From 1927 to 1934 Dr. Robinson was administrative secretary of the Board. Since 1934, as general secretary for the educational work of the Presbyterian Church—a Church proud of its traditional devotion to the love of God with the mind and its traditional devotion to higher education—he has been responsible for the administration of the educational policy and program of the Presbyterian Church.

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Among the first of modern Presbyterian leaders to recognize the danger in the trend toward secularization of education in America, Dr. Robinson conceived and organized the plan for a \$10,000,000 Sesquicentennial Fund for Christian Education through which Presbyterians hope to preserve free education in a free state by stabilizing the financial condition of Presbyterian colleges and Presbyterian centers at state universities.

Source books for much if not all that has been said or written in connection with the campaign are Dr. Robinson's two addresses: "The Secularization of Education in America," and "What is at Stake in the Sesquicentennial Fund for Christian Education?"

Widely quoted have been his statements pointing out the relation between the Christian religion and the survival of democracy, and he, along with other American leaders both in secular and religious fields, has made a vital contribution toward making known to those within and without the Church the strategic position which the Church occupies in American life. "Man—Slave or Free?" is one of his most widely read discussions on this subject.

Since its first issue in January, 1936, Dr. Robinson has been editor of "Monday Morning," a weekly publication for Presbyterian pastors. Up until the time of his death he wrote for the magazine. His Lenten meditations, prepared by him shortly before his death, will appear in the magazine between now and Easter.

Known as one of the most popular executives in the national work of the Church, his unusual administrative ability and popularity resulted in his appointment to many international executive posts. In 1935 he was asked to head the International Council of Religious Education as acting general secretary. In addition to his other offices he served an entire year until a permanent general secretary was elected.

He was a member of the North American Administration Committee and Board of Managers of the World's Sunday School Association, a member of the National Preaching Mission Committee. He was vice president of the Board of Trustees of Princeton Theological Seminary and a member of the Board of Directors of the Presbyterian College of Christian Education, Chicago.

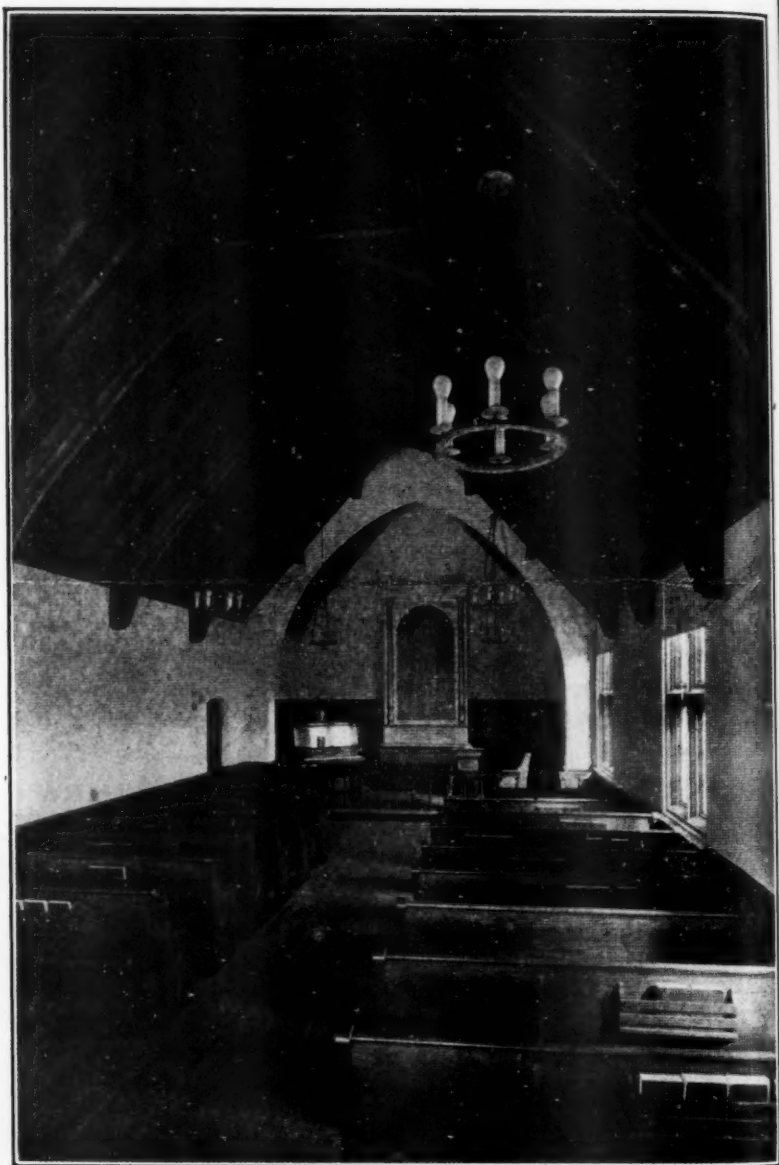
## HAROLD MCAFEE ROBINSON

Born in Shelbyville, Mo., Dr. Robinson spent most of his boyhood days in Minnesota, where his father was pastor of the Presbyterian Church in White Bear Lake. He was graduated from Park College, Parkville, Mo., in 1901, and received his Bachelor of Divinity degree from Princeton Theological Seminary in 1904. On his return from studying at the University of Leipsig, Germany, he did graduate work at the seminary from 1909 to 1911.

Before becoming affiliated with the Presbyterian Board of Christian Education, Dr. Robinson was pastor of the Presbyterian Church, Milroy, Pa., from 1905 to 1909; secretary of the Centennial Committee, Princeton Theological Seminary, 1911 to 1913; pastor of Market Square Presbyterian Church, Germantown, Philadelphia, Pa., from 1913 to 1917; College pastor and professor of Bible, Lafayette College, 1917 to 1919.

Dr. Robinson received Doctor of Divinity degrees from Lafayette College, Easton, Pa.; Park College, Parkville, Mo.; and the University of Dubuque, Dubuque, Iowa. From Macalester College, St. Paul, Minn., and from Trinity University, Waxahachie, Texas, he received Doctor of Laws degrees. His degree of Doctor of Religious Education was conferred by Waynesburg College, Waynesburg, Pa.

Dr. Robinson is survived by his widow, the former Mary Greer Wiley, of Philadelphia, and two sons, Harold McAfee, Jr., and John Greer.



LITTLE CHAPEL IN C. H. JONES HALL, COLLEGE OF PUGET SOUND,  
TACOMA, WASH.

# Pope Pius XI and Education

*In appreciation of the devoted services of Pope Pius XI to the cause of religion and education, we print the following excerpts from the remarkable Encyclical on "Christian Education of Youth."—The Editor.*

## Object of True Education

"Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end . . . there can be no ideally perfect education which is not Christian education."

## Three Societies Affected by Education

"Education is essentially a social and not a mere individual activity. Now there are three necessary societies distinct from one another and yet harmoniously combined by God, into which man is born: two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order. . . . Education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of divine Providence, to the coordination of their respective ends."

## Independent Right of Church

"The Church is independent of any sort of earthly power . . . in the origin as in the exercise of her mission as educator, not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education."

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### Scope of Christian Education

"With full right the Church promotes letters, science, art, in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture. Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education."

### Cooperation with Civil Authority

"The work of the Church in every branch of culture is of immense benefit to families and nations which without Christ are lost. . . . Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way ready to cooperate with this authority and to make provisions for a mutual understanding, should difficulties arise."

### Church's Concern Embraces All Education

"It is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned."

### Church's Mission in Accord with That of Family

"The Church's mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of order. . . . The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right

## POPE PIUS XI AND EDUCATION

whatever of civil society and of the State, and therefore inviolable on the part of any power on earth."

### The U. S. Supreme Court Decision

"This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments. Thus, to give one recent example, the Supreme Court of the United States of North America, in a decision on an important controversy, declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law: the child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to educate him and prepare him for the fulfilment of his obligations."

### Twofold Function of Civil Authority

"Education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end and object.

"Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by the mutual union and coordination of the work of all. The function therefore of the civil authority residing in the State is two-fold, to protect and to foster, but by no means to absorb the family and the individual, or to substitute itself for them.

"Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education."

### Guarding Science against Error

"The Church, therefore, far from hindering the pursuit of the arts and sciences, fosters and promotes them in many ways. For



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she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary she admits that just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace they lead to God. Nor does she prevent the sciences, each in its own sphere, from making use of principles and methods of their own. Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to Divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of Faith."

### Instruction Must Harmonize with Faith

"Every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's Faith in any way, does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false."

### Subject of Christian Education

"It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations. . . . Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to obtain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with Divine doctrine and with the Sacraments, the efficacious means of grace."



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### Pastors Urged to Stress Parental Obligations

"We implore pastors of souls, by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and specific application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives."

### Use of Parental Authority

"Parents therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper up-bringing of their children in a holy and filial 'fear of God, the beginning of wisdom,' on which foundation alone all respect for authority can rest securely; and without which, order, tranquility and prosperity, whether in the family or in society will be impossible."

### Educational Environment of Church

"The educational environment of the Church embraces the Sacraments, divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture."

### School Subsidiary to Family and Church

"Considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and to the church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with these other two elements, and form with them a perfect moral union, constituting

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one sanctuary of education, as it were, with the family and the Church."

### Question of the "Neutral" or "Lay" School

"The so-called 'neutral or lay' school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school moreover cannot exist in practice; it is bound to become irreligious."

### Perfect Schools Result of Good Teachers

"Perfect schools are the result not so much of good methods as of good teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country."

### Cooperation with Divine Grace

"The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian. . . . For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

### Christ the Universal Model

"Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man. Of this life and virtue Christ our Lord and Master is the source and dispenser. By His example He is at the same time the universal model accessible to all."

# Science and Religion\*

BY SHIRLEY JACKSON CASE

Chicago, Ill.

THE Christian college is distinctively a feature of the American scene. It is one of the early byproducts of immigration's westward movement from the Atlantic to the Pacific. In each newly settled territory, after homes had been built and houses of worship erected, attention was given to the problem of education. School boards were appointed, school houses were constructed, and a school master was engaged to instruct the youth in the elements of learning. Thus the foundations were laid for a continuing civilization.

Private academies and colleges represent a second stage in the development of educational activity on the frontier. The incentive for their founding was more distinctly a concern for the welfare of religion. The pioneer missionary had assembled worshiping congregations in various localities and then moved on to effect a similar work in new areas, leaving the local churches without clerical supervision. Appeals for ministerial leaders from the east were but scantily heeded, and presently it dawned upon the consciousness of the people that they must provide local facilities for educating young men of their own communities to serve their churches. This was the primary motive that led to the founding of the Christian college. Each new expansion of the frontier resulted in the planting of these educational establishments by one or another Christian communion, until at present there are hundreds of these schools dotting the country from east to west and north to south.

We may too easily forget the immense service rendered to the cultural and religious life of America by these pioneer colleges. This forgetfulness is due in large measure to the rapid secularization of education that has been going on in recent years. The public high school has almost completely overshadowed the private academy, many communities now support a local junior college,

\* Bedell Lecture delivered on Founders' Day, November 1, 1938, at Kenyon College, Gambier, Ohio.

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and great state universities, especially in the middle and far west, tend to dominate the educational landscape. And even the Christian colleges have become so thoroughly secularized that instruction in religion appears but scantily, if at all, in their curricula.

The sponsors of these secular developments seem to have little or no awareness of the fact that they are building upon foundations laid by the church. They do not appreciate their debt to its initiative and energy in giving to educational interests the large place which they hold today in American life. Of these moderns it might be said, as Plato said of his pupil Aristotle, that he was like a colt that sucked its mother dry and then wheeled round and kicked her.

As a matter of course, the founders of the Christian college a century ago worked from the postulates of religion as these were current in their day. Inevitably they phrased their ideas in the terminology of the time. The ideology of the frontier was always conservative, even when its activities were novel and unique. Let me cite an illustration. A hundred and ten years ago the school board of a certain town in southern Ohio delivered itself of a memorable pronouncement. Some forward-looking people had asked permission to use the schoolhouse for a meeting to discuss the question as to whether or not railroads were practical. The reply made by the dignified guardians of the public intelligence read thus: "You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, he would have clearly foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

If the city fathers of that once frontier Ohio community were to resume office today they might very well be presented with the same request. Likely enough certain persons might wish again to discuss the question of whether railroads are practical. But the live issue now would be, not whether railroads ought to be adopted as a prospective means of transportation, but whether they have not outlived their usefulness. The private motor car, the motor

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bus and truck, and the airplane furnish a service preferable in many respects to that of the railroads. And other objections to them might be raised. They consume vast amounts of the country's fuel supply, they divert from cultivation valuable acres of land, they deface the landscape and defile the atmosphere. Ought they not to be abolished for the good of mankind? Another half-century in the evolution of transportation may decree their demise. What tremendous changes have been wrought in our ideas about speed and distance within a single century!

Changes in educational thinking have been equally radical. The Christian college originally constructed its curriculum around two foci. These were, first, revealed wisdom as mediated through the Bible and the church, and, second, humanistic studies in language, literature and philosophy. But gradually a new center of interest has been pushing itself into the foreground. It flourishes today under the familiar term "science." Some of us can still remember how hesitantly and cautiously geology and astronomy were admitted into our college course of instruction, lest they undermine our trust in the accuracy of the first chapter of the Book of Genesis or disturb our beliefs about the physical location of the heavenly abodes wherein dwelt the souls of the blessed dead. But during the last half-century this earlier aloofness toward science has quite disappeared. Courses in the physical, biological and social sciences bulk large in the curricula of all Christian colleges that make any pretensions to intellectual respectability, while humanistic studies are compelled to proselyte for disciples, and religious subjects lurk uncertainly about the outskirts of academic learning.

In this course of development have the Christian colleges betrayed the trust committed to them by their founders a century ago? They were all established to advance the cause of religion, and it might well seem to the casual observer that today they have sold their high birthright for a mess of scientific pottage.

Personally, I do not believe this condemnatory judgment to be correct. The oft-repeated assertion that there is an irreconcilable antithesis between science and religion is a premature conclusion deduced from a very peripheral comprehension of the genius of these respective subjects. Even at the risk of seeming too dogmat-

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ically brief in my definitions, I would regard science as ultimately a quest for knowledge of nature, while religion is essentially a quest for knowledge of God.

Religion's task is, by its very premises, incapable of complete accomplishment. It seeks to know a God who is believed to transcend the bounds of human knowledge. It adores as creator and sustainer of the universe a being whom it has never seen and whose form is thought inaccessible to human eyes. It strives to effect communion between finite creatures and God, while at the same time declaring him to be an incomprehensibly infinite spirit. It would shape human conduct and thinking in accordance with a divine pattern the full measure of which it declares itself incapable of apprehending. It preaches that men should be perfect as the Father in heaven is perfect, and yet affirms that the Supreme Deity alone can be truly holy, righteous and good. In short, religion is always concerned with imponderables beyond whose portals it ever vainly strives to pass.

But the obverse side of the coin is equally real. Here the imponderables give place to concrete data of human life and thinking. Religion proposes to tell all people just what they should believe and how they should act. It is assumed that on the mundane level men are responsible for working out their own salvation with fear and trembling, availing themselves of all attainable knowledge and responding to the highest impulses of which they are capable. Hence there is a mighty urge within religion to specify allegedly valid doctrines, to formulate binding ethical codes, and to prescribe rules and ceremonies for correct ecclesiastical procedure.

Thus religion engenders theology, which is a concrete statement of opinions about the origin and constitution of the universe, a definition of the nature, mission and destiny of man, an interpretation of the Deity's dealings with mortals, a program for their conduct toward their fellow-creatures and toward God, and elaborate instructions for the direction of all activities that are thought to count for righteousness. Theologians have never abandoned all awareness of the imponderables, but they have generally ventured unhesitatingly to affirm final knowledge about concrete phenomena not convince the boy that his fears were unnecessary. When this  
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sought to fortify these opinions by assuming that they accurately reflect the very mind of God. Thus they have commonly supposed that in the last analysis they have spoken by the authority of divine revelation.

Now Christian theology is a comparatively ancient discipline, whose statements about man and nature were phrased in terms of a view of the world prevalent long centuries before science had begun its distinctive quest for knowledge of natural phenomena. Theology had preempted every area of opinion long before Galileo, Kepler, Newton and their more modern successors in the field of scientific research had appeared upon the scene. It was inevitable that there should be a long and bitter struggle between traditional theology and the new science. The story of this conflict down to within half a century ago has been adequately recounted by Andrew D. White in his two well known volumes on that subject forty odd years ago. Since that date the conflict has grown less acute, but the victory of science has become continually more evident.

Today all religious people who lay any claim to culture and intelligence accept without question the findings of physical science. They can no longer believe that the earth and man were created during the third week of October in the year 4004 B.C., as Bishop Ussher had affirmed on the basis of Old Testament chronology worked out by him some three hundred years ago. We now know that the earth, with its fauna and flora, has experienced a gradual process of becoming through long millennia.

The biological sciences trace the genesis of human life far beyond the biblical story of Adam. And the social sciences have discovered that moral codes, political regimes, and all the intricate relationships in which people have thus far lived together on earth, conform to no superimposed divine laws but have evolved under the influence of specific environments and out of elemental urges within the life of individuals and groups. The quest of science for natural knowledge of earth and sky, for knowledge of man and his life upon the planet, and for an understanding of his mental processes and cultural history, makes an imperious claim to the right of way in modern thinking.

The quest of religion for knowledge of God is not in the least

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impaired, and may in fact be distinctly advanced, by modern scientific methods and findings. Of course, one must not make religion identical with some specific form of theological dogma that has been formulated in past ages. The young men of a generation ago used all too readily to make this mistake. In their first zest for the truth of science they felt impelled to abandon certain Christian dogmas that had been taught them in their childhood, and they forthwith inferred that religion was consequently null and void. They identified religion with its theological byproduct of an earlier century and thought the essence entirely lost, when as a matter of fact its only offense was that it came to them clothed in outmoded garments of antiquity. But impatiently they dismissed it without taking the trouble to seek for it new and more modern vestments.

There is, I think, or at least I hope, less precipitancy among the youth of today in dismissing from their attention the claims of religion. While science has discredited some of the older forms of theological definition, it has at the same time provided a vaster perspective and a surer footing from which to approach the perennial concerns of religion. The awesome reverence with which the ancient Psalmist saw in the heavens a display of God's glory and a manifestation of his handiwork is certainly not diminished by the majesty of that limitless star-spangled expanse of infinity revealed by the modern telescope. Religion's quest for God is not denied, but is only magnified, by this new experience, except for one whose spirit is so overwhelmed by immensity that he refuses to venture by faith into the regions of the great beyond. It is said that Laplace once remarked that he had swept the heavens with his telescope and had found no God, to which one of his religious critics replied that he might have swept the kitchen with a broom and had the same result. Religion calls for the outreach of the human spirit into the unfathomable depths of the cosmos. If one refuses this venture he can hardly share the uplift of him who, though compelled to turn back from his thwarted quest, is still able to perceive the glory of God in the new heavens spread out before us by the discoveries of modern astronomy. Science has not removed the imponderables from religion; it has only increased their immensity.

Science has also given us an orderly universe. Specific events



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are linked together in an all-pervading causal nexus. We have learned to speak of the inexorableness of natural laws. Belief in miraculous happenings accomplished by the arbitrary intervention of Deity to thwart or divert nature's normal processes is no longer agreeable to our ways of thinking. But to discredit ancient faith in the miraculous does not, as used to be supposed, really cut the tap-root of religion. A God who occasionally strides through the universe upsetting the orderly processes of which he is the author and sustainer would seem to us a self-contradictory being. On the contrary, we would read his will more truly than we have ever done before by the knowledge which science has given us of the universal laws that permeate the cosmos.

This does not mean that we abandon our faith in Providence or cease our yearning for divine guidance in daily living. In reality this faith is heightened and our sense of human responsibility for acquiring better knowledge of God's will is enhanced by this new awareness of the divine presence within nature and man. Providence becomes both divine and human. We now learn that God has chosen to work through the instrumentality of men. We marvel at his patience in waiting for men to arise to these nobler heights of comprehension and attainment. It is a mistake to suppose that when they emerge Deity has added some new increment to his creative work. The lightnings sported in the heavens from the dawn of time but remained unavailable for human welfare until a man arose to lay hold of them with Promethean cunning, to harness them to our machines, to make them light our dwellings, and to turn them into vocal messengers for carrying our thoughts around the globe. Elated by their own temporary accomplishments, men may momentarily forget their relations with the Deity, but it ever remains the task and privilege of religion to learn more about God as he works through these natural channels to reveal himself to his creatures.

In the realm of moral spiritual ideals, it is often alleged that science and religion have nothing in common. We have time and again been told, by men whose names stand high in the roster of scholars within each of these fields, that here are two areas of activity that should never be allowed to overlap. But the tenability of this opinion is certainly open to question. The perplexing

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presence of both good and evil in the world, and the struggle waged between them in the thinking and actions of the individual and of society, are data with which the sciences of psychology and sociology are necessarily concerned. And any form of cultural quest that does not take full account of the sins of mankind, and does not aim at their suppression and elimination, is unworthy of the name of either science or religion.

Science teaches us that the problem of evil has heretofore been too lightly regarded by religion. This does not mean that religion has been disposed to wink tolerantly at sin, but rather that it has failed to appreciate the intricate natural causes that have engendered and perpetuated human frailty. We used to be content to think that all evil was traceable to an Adamic taint stamped upon the race of mankind by its first progenitor's disobedience to a dietary rule imposed upon him by God. To eliminate evil we needed only to nullify the effects of Adam's fall. But science has set the whole problem in a new framework and rendered its solution much more difficult of accomplishment. Now we know that the natural impulses of man stem from a brutish ancestry, and religion faces the truly Herculean task of making moral and spiritual ideals flower above a beastly strain of savage blood inherited perhaps from a Neanderthal man.

The knowledge that science has gathered about the working of elemental impulses in men individually and collectively, the physical and social conditions that stimulate or retard ethical behavior, and the techniques that may be most effectively employed for the amelioration of distress and the building of character, all of this is grist for religion's mill. Believing that it is commissioned to do God's work in the world, it cannot ignore as irrelevantly secular any knowledge or device that has to do with the cure of souls. These stratagems may at first seem to be only artifices of men, but by their remedial efficacy for the moral and spiritual betterment of the world they attest their divine authentication.

In the last analysis is there not, however, one citadel of religion that remains forever closed to the prying eye of science? Can it explore the inner sanctuary of the human spirit where men and God communicate with one another in the secret chambers of the soul? But even these sacred precincts have occasionally been pro-

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faned by the researches of science. The scientist would peer into the psychology of conversion. He would analyse the physical stimuli of fasting, prolonged prayer and silent meditation that attended the unique religious experiences of the great mystics of the church. And he would evaluate the significance of music and art and ritual in lending solemnity and effectiveness to the rites of religious worship.

At all of this religion has no cause to take offense. It might better welcome the fullest understanding of all the physical, psychological and social phenomena that attend, or can be made to contribute toward, the attainment of the richest and noblest type of religious experience. We should gladly cherish and intelligently employ every available means by which the spirit of God and the spirit of man may enter into blessed communion with one another. These are ways by which the divine voice speaks to the ear of the human soul, and to apprehend them intelligently is to acquire a fuller knowledge of God.

The skeptic has said that the only God we know is the God we make. Inverting a biblical phrase, one declares that men have made gods in their own image. This may be very true of certain pictures of Deity that men have set up for the admiration of their fellows. Xenophanes, an ancient Greek philosopher, quite pertinently remarked that oxen, horses and lions, if they had hands and could carve images, would represent gods in the form of oxen and horses and lions. But Xenophanes was only protesting against that crude anthropomorphism which is offensive to every intelligent person who feels with the Greek sage that God is more truly depicted as "all sight, all mind, all ear, and without effort rules everything by thought." We would know God by thinking his thoughts after him as his mind is revealed in the world of reality where we live, move and have our being. In the last resort it would be more correct to say that the only God we make is the God we know. He will be a creature of distorted proportions if our knowledge of him is limited by narrow observations of nature, by failure to appreciate the depth and richness of human aspirations, and by disregard of the still, small voice that whispers its inspirations to the sensitive spirits of prophets and saints.

Thus religion ever strives for a knowledge of God. It reaches

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out in faith toward the magnificent *tremendum* that lies beyond the ken of telescope and microscope, revering the mysterious power which generates and sustains the physical world and its life. Religion pursues the ways of God as he permeates the universe by the inexorable laws of nature. It reads the story of his providential concern for human affairs in the life and work of mortals who have struggled nobly to comprehend and control the rich resources of the world. And in the human quest for moral and spiritual ideals that ever surge up within the spirit of mankind it recognizes the voice of Deity speaking in divine accents to the souls of men.

Science can never be the enemy, but only the humble handmaid, of the type of religion that appropriates to its purposes the scientific organization of knowledge in every sphere of intellectual endeavor. Nothing that is now known or ever can be known in the realm of natural knowledge is impertinent or prejudicial to religion. It lives in the confidence that as knowledge grows from more to more, more of reverence shall in us dwell.

# Holoism in the Church-Related College\*

BY REV. JOHN J. CAVANAUGH, C.S.C.  
University of Notre Dame

## CIRCUMSCRIPTION OF THE TOPIC

IT is not the intention of this paper to enter the current controversy as to the purpose of higher education. Dr. Hutchins insists, I understand, that the primary and specific function of higher education is to develop the intellect. I do not see that by his position President Hutchins means to shut out every other function from the college or university. He seems rather to emphasize that the distinctive, essential business of the institute of higher learning is to develop the intellect and that all other aims must be subordinated to this special purpose. He does say, it is true, that "sooner or later the university must take the position that the student should not be sent to the university unless he is independent and intelligent enough to go there. The university cannot undertake to give him character or intellectual interest. Parents whose children have neither should keep them at home or send them to another kind of institution. Whatever may be the responsibilities of a college, a university is not a custodial establishment, or a church, or a body-building institute. If it were free to stop behaving as though it were, it could effect substantial savings."

So far as I can see Doctor Hutchins could write thus and mean only that the university is too often accepting students who are not *sufficiently* independent and intelligent for the university level, and because of this fact the institute of higher learning has too often had to assume burdens so large and so varied that it is unable to realize effectively its essential purpose.

President Cowley, in his inaugural address at Hamilton College, interprets Dr. Hutchins as meaning that higher education must

\* Delivered at the mass meeting in Louisville, Ky., Jan. 11, 1939, held under the auspices of the Council of Church Boards of Education and the National Conference of Church-related Colleges.

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be concerned with intellectual training and with nothing else. With this contention, Dr. Cowley takes issue and presents the idea of holoism (taken from the Greek word, *holos*, meaning whole, complete, entire) which Dr. Cowley defines as "the philosophy of education which asserts that the school and the college must be interested in the emotional, moral, religious, social, aesthetic, and physical as well as in the intellectual development of students." This idea of holoism Dr. Cowley elaborates as follows:

"Intelligence is not enough because thinking is only part of living; because students come to college not only for the training of their minds but also for the enrichment of their lives as people; because college students need the advice and direction of mature and experienced adults who understand their problems; because as expressed in the motto of Hamilton College they seek to know themselves; because such self-knowledge is emotional and social and spiritual as well as intellectual; because not only the student's mind comes to college but also his body; because, as most alumni will testify, the lessons in human relations learned from one's fellow students complement the lessons learned from books and professors: because college is not only an intellectual enterprise but also a social and spiritual environment; because society expects from college graduates not only intelligence but also civilized attitudes, matured emotions, and cultivated character."

All that Dr. Cowley says is eminently impressive provided he allows that the primary and specific concern of a university, as a university, is the intellectual formation of its students and that any other function must never interfere with the realization of this main purpose. Every social agency is to be held accountable, after all, for one specific function, and the specific function for which the university or college is to be held accountable is the intellectual development of its students. I agree, therefore, with Dr. Cunningham in his work, "Pivotal Problems in Education," that, although the college or university is not a hospital or health center, it will not be indifferent to the health of its students; although it is not a parish church, it will not neglect their moral and spiritual formation; although it is not a home, it will not fail to impress students with the social amenities; although it is not a country club nor a training school for gladiators, it may

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recognize its obligations to furnish recreational facilities and an athletic program of intramural and inter-collegiate athletics; and finally, although the university or college is not a community center, it will furnish many opportunities for the practice of the social virtues of loyalty and cooperation. The university will do all of these things, but if intelligently administered it will recognize that these are *instrumental* functions; efforts on its part to help other agencies, the hospital, the home, the church. But, recognizing its own proper business, it will never let the performance of any one or all of these instrumental functions interfere with the effective performance of the essential function for which it exists. This, then, as I conceive it, is the sense in which holoism is accepted at Notre Dame.

### NOTRE DAME AND ITS ATMOSPHERE

Let me pass now to the second part of my paper wherein I shall present the background necessary to understand somewhat the moral formation of students at Notre Dame. Our enrollment consists of approximately 3,100 male students, 2,600 of whom are quartered together on the campus. These students are housed in 14 separate residence halls, each of which contains from 125 to 250 men. Over each of these university dormitories a priest presides as rector, and on each floor there is at least one priest or brother prefect. This staff maintains a mild discipline consisting chiefly of regulations for rising and retiring and for maintaining order conducive to study.

Since the University is Catholic a threefold religious program supplements the curriculum intended for purely intellectual training. This religious program can be, for our purpose, divided into three phases—the academic, which directs the teaching of religion in the classrooms; the devotional, which controls church services and other public exercises of piety; and the moral, which assists students in actually living as Christian gentlemen. The academic program is carried on by a staff of priest professors; the devotional and moral phases are in the charge of a priest prefect of religion who is aided by two assistants, also priests. At the beck and call of these three are the 80 other priests on the administrative and teaching staffs, rectors of residence halls and prefects living on

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the floors with the students. In this paper I do not intend to treat the academic and devotional phases of the religion program but I shall take up, briefly and hence inadequately, the counselling of students, a phase of moral formation that may be translated to other campuses.

In passing I must note, however, that the religious atmosphere of the campus is an important aid to the entire program, especially to the moral formation of young men. The gilded dome mounted by a statue of Our Lady, and the college church, with its high-reaching spire are at the very center of the campus. The interior of the church is inspiring, with its gothic lines and mural decorations. Behind the library is the Log Chapel, a replica of the chapel used by the Indian missionaries who labored on this spot before Notre Dame was founded. Each residence hall has its own chapel, with the Blessed Sacrament reserved night and day; in each classroom there is a crucifix on the wall behind the professor's desk. The Grotto, a replica of the famous shrine of Lourdes, France, and an outdoor stations of the cross along the shores of one of the lakes are beauty spots of the campus.

Without doubt, however, the most effective human agencies in developing the religious program have been the *Religious Bulletin* and the *Religious Surveys*. The *Bulletin*, mimeographed or printed, is placed at every student's door every evening except Sunday. It contains announcements of coming events, requests for prayers for various intentions, discussions of moral issues written in the vernacular of the students, reprints of cartoons from metropolitan dailies—anything, in fact, directly or indirectly connected with religion of interest to the students. The *Surveys* are summaries of questionnaires sent out in alternating years to students and alumni, and they give real insight into what students, present and past, are thinking, saying, and doing about religion. They are intensely interesting documents of incalculable assistance in planning the program of religious activities from year to year.

But atmosphere is created, after all, by personalities more than by any other single influence, and Notre Dame is particularly fortunate in this respect. More than seventy priests are on the teaching staff, others are on the administration staff, with brothers prefecting, teaching and serving in the offices. All, priests and



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brothers, wear the religious habit. A large percentage of the lay members of the faculty and more than ninety per cent of the student body are Catholics, giving a solidarity to the group which, perhaps, could not be duplicated in any institution of similar size in the world. This atmosphere itself is perhaps the most effective counsellor of the students.

### COUNSELLING THE STUDENTS

I propose in the third part of my paper to discuss counselling proper as an important phase of the moral formation of Notre Dame students. All faculty members, administrative officials, rectors and prefects who are priests,—there are 80—hold themselves available as counsellors. This means that a student may approach any of them concerning a private difficulty. In addition, the prefect of religion and his two assistants devote practically their entire time within the confessional and outside of it to the counselling of students. Each of these three has a convenient office—one among the juniors and seniors, another among the sophomores, a third among the freshmen. Office hours are maintained all morning and all evening in these three offices, and boys are encouraged through the *Religious Bulletin* to drop in as occasion arises. Let me cite cases to illustrate the nature of the work carried on.

Rudolph, a huge, muscular lad who appears sheepish, starts thus: "I'm a hypocrite, Father. I say I believe that lust must be controlled. Yet I don't control it. My girl friend and I talked the matter over and she says since we love one another, no one else need worry about us. I seem to agree with her. We can't get married until I finish, and I'm not yet clear on the immorality of what we're doing." Rudolph's conscience is pressing him, in the strongly religious environment, to establish harmony between his theory of living, his faith if you like, and his practice; between intellect and heart, between spirit and flesh. One or the other, his theory, his faith, or his morals is about to be definitely abandoned or some adjustment must be made. Rudolph's case it seems to me is typical of many others. Against the cry of his flesh, of his heart, he will have to be convinced with certainty that there is a God Who made him, Who has rights over him, and Who has surely

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prohibited every man from indulging in sexual pleasure of any kind outside of marriage. Rudolph must also be reminded that there is a sanction to God's law, that each individual sin is to be punished in this world or in the next. He must be shown too that there is a way of self-control through the most insistent temptation. Sentimental references to the wishes of his mother, inspirational appeals to respectability will not be strong enough for Rudolph who has begun to think his own way through moral exigencies. Rudolph must first be deeply convinced intellectually of the wisdom of virtue in the case cited. If he cannot reach certainty as regards his obligation, if a loophole is left apparent, he will act in favor of his flesh. And in this he will be right, because it is unreasonable to expect an uncertain conscience to choose the more difficult course when a person is not sure of what he is obliged to do. From this and a host of similar cases, it seems clear that there is no hope of influencing young men and young women to be moral in the Christian sense unless we can convince them beyond all reasonable doubt that virtue is reasonable, wise, and rewarding, and that indulgence in vice is to feed on the ashes of anguish, suffering and eternal death.

A second type of counselling I may illustrate by the case of a thin, fearful, studious boy from Tuskaloosa, who begins this way: "Father, I can't get along with the fellows at table or in my hall. Because I'm not a big tackle they're everlastingly ribbing me. I know I'm smarter than most of them; I have good marks in my classes, but what good will marks do me if my contacts are to be this way the rest of my life?" The young man is a student in pre-medics. His scholastic record is high. He is shy, extremely sensitive, somewhat opinionated and unattractive socially. After a little questioning it becomes apparent that as a youngster he had been a house boy who read and spent most of his life in the company of older people because they were more sympathetic with his peculiarities. He has shunned activities which place him in open competition with others of his own age. This young man was made to promise (a procedure usually followed in similar cases) that he would follow to the letter any program outlined for him, even if he could not see the wisdom of it. Then he was directed to start two activities: to play softball with a large group, and to [ 270 ]

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enter inter-hall debating. There was on his part, in spite of his promise of obedience, extreme hesitation in accepting the direction. There were subsequent infidelities, but after a while he seemed to see where these competitive activities were ushering him, and from then on he became his own moral physician.

Here I should like to say a word on behalf of competitive activities, debates, sports, and the like, in which large groups take part. Participation seems necessary for a boy's moral development. From my own experiences at Notre Dame, I heartily concur in the contention of Dr. Link, head of the Psychological Research Center in New York, that competitive activities are most effective in developing self-confidence, self-control and the ability to get on with one's fellowman. Competitive sports especially present mild crises with outcomes that seem relatively important and one must, to save his face, know "how to take it." The boy who has exercised himself in meeting these crises and in coming back after defeat seems far better fitted to face with composure the costlier crises and defeats of actual life. Through participation in competitive sports, moreover, eccentricities, habits of selfishness, shameful fears are made the butt of friendly ridicule, and soon these undesirable traits tend to pass away. In practically every case I have observed, the young man who is unable to get along with his fellows is one who has cautiously shut himself up from competitive activities. Sub-consciously he has become more and more aware of his weaknesses and of his unsocial qualities until he just cannot stand to be the center of attention in any group. Sooner or later, to be helped permanently, he must be put through the purging process of competition, the wholesome effects of which Aristotle wrote about more than 2500 years ago.

I remember a wealthy boy from California. He, too, was extraordinarily successful in classes. But, unlike the boy we have been talking about, this one was a good debater and a real fighter in competition. Of all things, however, he constantly worried about his health. From the platter at table, from the door knob of his room he imagined he was picking up dangerous germs. These germs, he would reason, in contact with an abrasion on the skin might induce dreadful disease. The university physician could not convince the boy that his fears were unnecessary. When this

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young man came to me I pledged him to obedience, pointing out that without it, we could get nowhere. He promised, as they usually do, and then without explanation I directed him to spend one afternoon a week visiting two poor families. It would be his responsibility to know all the children in these families and to see that they were provided with beefsteak, with potatoes and clothes. I put the enterprise on a religious basis by reading the young man what is to me one of the most important passages in Scripture. With your indulgence I shall recall it to your minds. Christ, the peerless teacher, is instructing His followers on a program of life. He does it in the most dramatic way, by picturing the Last Judgment and the terms upon which He will reward and punish people throughout eternity. These are His words:

"And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left. Then shall the king say to them that shall be on his right hand; Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.

"For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink: I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.

"Then shall the just answer him, saying: Lord, when did we see thee hungry and feed thee; thirsty and gave thee drink?

"And when did we see thee a stranger and took thee in? Or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee?

"And the king answering shall say to them: Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me.

"Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.

"For I was hungry and you gave me not to eat: I was thirsty, and you gave me not to drink: I was a stranger, and you took me

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not in; naked, and you covered me not; sick and in prison, and you did not visit me.

"Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

"Then he shall answer them, saying: Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment; but the just, into life everlasting."

I pointed out to this young man that so far as I could see, Christ did not suggest this duty of caring for the needy as an appeal to our superabundant generosity but made it the essence of His religion, the basis of judgment for the life to come, that what we do to the poor He will regard as if we had done it to Himself. The young man took up enthusiastically the work of caring for the two families, and I am happy to say that he is now an advanced student at Notre Dame who continues today the practice of visiting the poor and hardly ever mentions his own puny troubles. He sees, as most of us do, that common selfishness causes nearly all of man's unhappiness.

Let me say, in conclusion, that most of the troubles in the moral formation of the young spring from this: that we have let them get away from the doctrine and moral code of Christ. I believe with a good Episcopalian, Reverend Bernard Iddings Bell, writing in the *Atlantic Monthly* for April, 1928, that "Ordinarily the collegian, this very moral young person, conforming to the standards of society about him without much question, cannot help observing that those standards are no longer the standards of the Church. Usually he jumps to the easy conclusion that the difference between the Church's ethics and the ethics of the world at the moment lies merely in this, that the Church's ethics are outworn and outmoded. . . . If the undergraduate can only get it through his head that Christian morals and natural morals are two quite different things, get it out of his head that the former is merely old-fashioned while the latter is up-to-date, get it into his head that they differ in aim and in purpose, a vast confusion may be resolved. . . . In matters of sex and in all other matters of conduct, the prime necessity is that we shall make plain that Christian ethics claims a more than

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natural sanction and applies only to those who have acknowledged the validity of that sanction. We may as well abandon the attempt to make people live like Christians when they are not Christians, to preserve a Christian civilization without belief in that God-search which alone justifies a Christian civilization. One's God implies one's good. To ask people who worship Mammon to live lives of sacrifice, to expect devotees of Venus to be chaste, to hope that people whose real God is comfort at any price will suffer gladly for the truth, is grotesque." The complete, true product of Christian education is not a natural but a supernatural man who, with the aid of divine grace, judges and acts constantly and consistently in accordance with right reason illumined by the teaching and example of Jesus Christ.



# The Council of Church Boards of Education\*

## A History and a Program

By HENRY H. SWEETS

IN the fall of the year 1910 the Secretaries of Boards of Education of three Churches in the United States met in New York City to discuss common problems. We issued a call to other Secretaries and on February 18, 1911, seven secretaries of Church Boards were present and the Council of Church Boards was formed.

This organization was called into being for the purpose of giving to the chief executives of the boards of education an opportunity for conference and cooperation in the entire field of Christian Education.

During its early years the organization functioned chiefly along these lines. It was clearly kept in mind that it was not an organization merely to express its life, exercise its influence, and accomplish its work as a single entity through employed or voluntary workers, but was in the fullest sense a bringing together for mutual help and inspiration of the thought and purposes and plans of the boards of education of the Churches of the United States, and for the discovery of areas and of ways and means of cooperation.

The importance and the power of such an organization was recognized at once. The Council was not intended to be a forum of oratory or of separate or individual planning, but it provided an opportunity for an interchange of ideas, for the securing of help of one board from another and of planning to do in a united way what the boards singly and alone could not hope to accomplish.

There is no doubt that each board of education of the various Churches in the United States holds a position of most serious responsibility and of far-reaching influence. Here should be

\* An address delivered by the President of the Council, the Rev. Henry H. Sweets, D.D., of Louisville, Kentucky, at the opening of the Twenty-eighth Annual Meeting, held at Louisville January 11, 1939.

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determined the educational policy for each Church. From this board should come the information, the inspiration, and the guidance that would place the educational work of the Church on a sane, effective, and up-to-date basis. It is supposed that in each Church the secretary of education is a man of ability and vision, and that the members of the board are enlightened and progressive. The presidents, faculties and boards of control of the schools, colleges and theological seminaries constitute a group in each Church of singular significance. When we add to this force the pastors, the large number of officers of the local churches and the membership of the denomination, we have a force capable of guiding and directing the education of the youth of our land.

The work of the Council has been broad and enduring. It was the early influence of the Council of Church Boards of Education that guided and directed the Church Workers in the state universities where we have one of the great mission fields of the world—considering the faculty and students not an aggregation of heathen, but constituting a potential leadership of largest magnitude. This organization is now the University Commission of the Council of Church Boards of Education.

It was early discovered that in order to develop and enlarge the colleges of the Church it would be necessary to bring into closer conference and cooperation the presidents and boards of these institutions. For this reason an organization was proposed and the Association of American Colleges was formed in 1915. Because this Association decided to include the colleges of municipal and other universities and, therefore, could not center sufficient emphasis on the Christian and Church element in education, there came into being the Liberal Arts College Movement which has been succeeded by the National Conference of Church-Related Colleges—composed of the College Commission of the Council and of Catholic educators.

## PRACTICAL WORK

In the early days of the Council ideas were freely exchanged by the secretaries. Effective plans were thus brought into the work of each board and there came to each secretary an enlargement of ideas, a perception of responsibilities, a comprehension of plans,

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and an inspiration to go forward. As I view the work in the field of education today, I conceive this to be the greatest need in all of the Churches. None of us knows it all. We can learn something from the smallest and most inconspicuous laborers in the field of education. In the complicated field in which we labor there is much yet to be learned and more to be accomplished. We must sit together in helpful conference until we understand each other better and find larger plans of cooperation.

Every secretary who early participated in those conferences has put on record the invaluable help received by his board from the same. There came to each one of us large outlook, clearer and more comprehensive plans for the conduct of our work, a more choice field for selection of personnel, and the enthusiasm and encouragement of cooperative action. This was revealed in many ways: (1) in the presentation of the work of the ministry to students in colleges and universities; (2) in improving literature to help the youth to discover God's plan for their lives; (3) in the gathering together of the Church educators for united work; (4) in arranging for educational conferences like the one held in 1916 at Wilkes-Barre and somewhat similar to the one planned for Louisville, Kentucky, during this educational week in January, 1939; and (5) in establishing and maintaining an office for the Council of Church Board of Education. There are some tendencies connected with the maintaining of this office that should be guarded. The great need is not for one man to work for the Council of Church Boards but for all of the Church boards to work together. There is a vast difference in these two methods of accomplishment.

There is an urgent call today for closer cooperation of the Church boards of education. The Church has a distinct place in the field of education. This is not clearly recognized by many other educators and scarcely comprehended at all by many of the members of the Church.

The bringing about of closer cooperation will not be through speeches and learned articles and big conventions alone. It must begin at the very heart of the boards of education. The whole world has been stirred by the idea of spectacular presentation and ecumenical movements. These are all right in their place but

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unless there is the quietness in which the voice of God may be heard and the spirit of love which is the greatest moving power of the universe may be developed, and the members of the body of Christ may be brought to articulate and to function together, the Church may increasingly find itself out on the periphery of the great movements of education.

The leaders in the field of state and independent education apparently have very imperfect knowledge of what is the Church's stake in the field of education and how its work is to be accomplished. Many of the leaders in these fields openly declare that the church is hopelessly divided, that there is no unity of thought or action and that the Church may really be counted out as an effective factor in the field even of producing dependable character. On the other hand there are many men and women in the field of Church education who have a very slight knowledge of what is being done by the other agencies in this field. The lack of information and confidence between these groups is a matter of most serious import and should have the careful and sympathetic and prayerful study of every man and woman connected with Church education. Where could there be found a better opportunity for remedying this situation than in the conferences of the secretaries of the Church boards of education?

### FUTURE PLANS

Last Sunday through the efforts of the secretary and president of the Council there were sounded out from fifty pulpits in the city of Louisville and vicinity messages on Christian education and on Sunday evening last Secretary Wickey brought a helpful message to a large mass meeting in this city. Similar efforts could be put on in other areas throughout the year. It is not enough merely to get together the presidents and faculties of our institutions, but we must seek to carry down to the people the salient facts about the educational work of the Church.

More extensive use of carefully prepared articles on Church and Christian education, paid advertisements and articles in the leading magazines of the country, radio messages by the leading educators of the Church, the organization in each state of all the educators of all the Churches and the preparation of material to be

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used by ministers and public speakers in addresses on this theme, are a few of the practical ways in which the thoughtful plans of the Church might issue.

There are yet undiscovered ways in which the forces of the Churches may cooperate. And yet each secretary is so busy with his own job and has such numerous and varied interruptions that no one has time to dip into the future to discover these ways. One of the most fruitful fields of the Council should be discovery along this line.

Such cooperation is not an idle dream. It will not demand the outlay of thousands of dollars of additional expense. Each secretary has duties to perform and an expense account from which to draw. It has been clearly demonstrated that some of the tasks can be more effectively and less expensively done by working together. Time, energy, nerve force and money may all be conserved by united action along some lines. It has been conservatively estimated that Church boards and colleges spent more than thirty-five million dollars in financial campaigns in the period from 1915 to 1930. Much of the work could have been done more effectively and economically by united action. The meeting of the Council in Wilkes-Barre in 1916 gave clear intimation of the power of united effort.

Possibly never before in the history of the world has the Church faced a better opportunity than now. Leading educators throughout the world are declaring that the purpose of education is not to make smart men and smart women, but good men and good women—dependable citizens of their country and of the world. The most thoughtful of these men and women who write in this way further declare: "Here is where religion ought to come in, but we can't bring religion into education in our country because the Church is so greatly divided." Why can we not show that these divisions are not as deep and disruptive as they consider them to be? We sent a great army over seas. It had "divisions" but it was not divided. During the twenty-five years of the experience of the Council of Church Boards of Education it has been the deepest longing of my heart that we might effect so much of understanding and cooperation in the field of education that we might show to the world that the Churches can work together and that

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in the unity of the Spirit and in the bond of peace we might all labor together in this broad field under the guidance and the help of the living God rendering the greatest possible service to our own generation.

When the Council of Church Boards of Education was organized in 1911, its declared purpose was to emphasize in the thought and plan of the Churches and to show to the world the fact that "religion is an essential part of education and that education is necessary to the adequate achievements of the aims of the Christian religion."

Larger opportunities are now before the organization as the fundamental need of the motive and dynamic of religion is recognized by the educators of the world. Faith in a Supreme Being is the organizing factor of man's intelligence—without this man ever goes far afield. The public educators of America through their Policies Commission are uniting the public schools and high schools of all the states in their plans and methods and aims. There are broad areas of cooperation between church and school to be worked out in each community along these lines. The plans of the Council are broad and its sympathies large. Better days for character education are ahead.

The Council is now composed of the boards of twenty-three Churches representing 34,000,000 members besides numerous adherents. If all these Church forces were trained, equipped, mobilized, what an army would they form! Add to these numbers the wealth, the influence, the intellectual force—"with their storehouses of memory, workshops of imagination, deductions of reason, motive power of will, bringing with them as working material all the riches of revelation, science, philosophy, literature, history and biography—resources that cannot perish or be exhausted but must ever multiply" and the presence and power of the living God—what might speedily be accomplished for democracy and for the Kingdom of God.

Two years ago this hotel in which we meet today was surrounded by surging currents from the unprecedented flood of the Ohio River. The waters rose to a height of three feet in the hotel. It became necessary in this city to evacuate 220,000 people from their homes, apartments and hotels. It was a scene never to be for-

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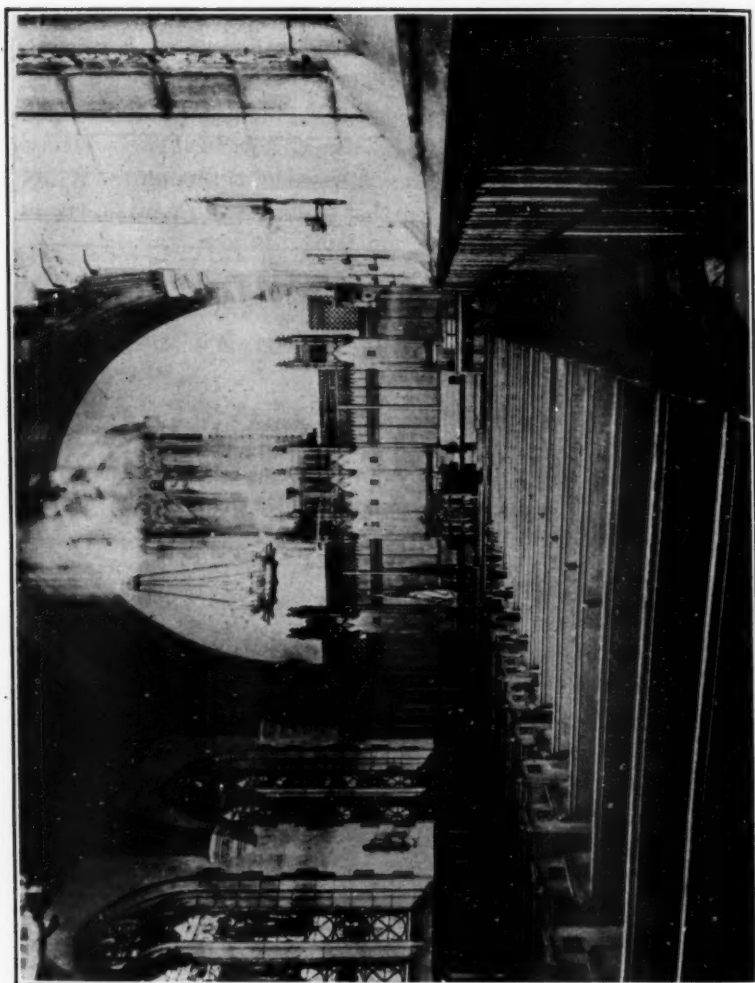
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gotten as they went over the pontoon bridge hastily constructed or were carried out on rafts or in boats. Mothers trudging along with their little babies in their arms. Old men made their way across the bridge. Little children were guided to safety while the cold sleet and rain poured upon them.

When safety was reached a marvelous transformation took place. Everyone become tender and thoughtful and kind. Each sought to bring some helpful, tender ministry to others. Those were days long to be remembered. It seemed as though the Kingdom of Heaven had come on earth. All united their efforts to serve.

Why cannot we unite in this way as we face this fundamental task. Why must we wait until our homes or our land or the world are overwhelmed by disaster. Ella Wheeler Wilcox sounded a note that should summon all to action.

“God, what a world if men in street and mart  
Felt that same kindred of the human heart  
Which makes them in the face of fire and flood  
Rise to the meaning of true brotherhood!”



BOSTON UNIVERSITY, BOSTON, MASS., AN INTERIOR VIEW OF ROBINSON CHAPEL.



## The Spiritual Resources and Obligations of the Council of Church Boards of Education

JUST as business firms take stock every year, so organizations, even religious and educational, should examine themselves frequently whether they have kept faith with the founders, whether they are utilizing all available resources, whether they are fulfilling obligations. Such a self-examination period was the first session of the annual meeting of the Council of Church Boards of Education, held in Louisville, Ky., January 11, 1939.

In his presidential address, Dr. Henry H. Sweets described the original motive in forming the Council and indicated the possibilities of larger cooperation among the constituent members. After describing the work of the past year, General Secretary Wickey drew a picture of the more effective functioning of the Council. Then four executive secretaries of constituent boards indicated the service the Council might render to students, colleges, seminaries, and to the church boards of education. These four addresses constitute the parts of this article.

In his picture Secretary Wickey saw the Council functioning in the fields of students and student pastors, the college, the seminary, research, promotion and publication. A full-time general secretary would be responsible for the administration of all the work and would function in one of the special fields or departments. A full-time secretary for student work would cooperate with the University Commission (the name should be changed to National Commission for Christian Work with Students) in holding regularly Inter-Church Student Conferences, regional and national, and also holding regularly regional and national conferences for church workers with students. The national conferences might be on a bi- or tri- or quadrennial basis. This secretary also would direct the holding of Christian missions on the campuses of colleges and universities. Another secretary should function in the field of research, making studies of great value to all boards, but which any one board may not be in a position to

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undertake. A secretary should work in the field of promotion and public relations, cooperating with these departments in the various church boards of education. The question is raised whether the Council should not have a national commission on theological seminaries just as it has a commission on student work and also on the Church-Related college. In addition Secretary Wickey suggested the development of CHRISTIAN EDUCATION into a bi-monthly magazine eagerly looked for by all who work with students and by college and seminary faculties and administrators. Also, there should be a monthly news bulletin for both the colleges and the student pastors. In short, Secretary Wickey sees the Council of Church Boards of Education becoming an indispensable agency for all denominations functioning in the field of Christian higher education. To achieve all points of this program a budget of \$50,000 was suggested.

The following papers present different aspects of the service which the Council of Church Boards of Education may render, thereby fulfilling its obligations.

### I. Service to Student Workers

By HARRY T. STOCK

General Secretary, Division of Christian Education,  
Congregational and Christian Churches

CHRISTIAN higher education has two central concerns: the kingdom of God, and the students in our colleges and universities. We maintain colleges and college pastorates not to buttress existing institutions, unchanged and complacent. We believe in institutions. We are justly proud of Alma Mater. But we are more interested that she shall serve God well, that she shall minister to a succession of students, than that she shall grow rich or be hailed as the pigskin champion of the state.

Her students must not be inoculated against the possibility or necessity of incisive thought, either by somnolent faculty members or by church leaders who believe that men who think too much are dangerous. We cannot be satisfied with a brood of graduates who assert, with a swaggering assurance, that they are emancipated thinkers, and that it matters little what they think.

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Christian higher education has to do with the Christian religion. Christian colleges and churches share the crucial responsibility of nurturing intelligent Christians. The Christian college succeeds when it graduates men and women who are thoughtfully devoted to the Christian religion, who are intelligently ordering their lives according to the motives and methods discovered in Jesus, and who are fearlessly and realistically active in applying Christian principles to the social situations of their time. The college church succeeds when its religious program is educational, when it helps to leaven the educational process with the Christian religion, and when it helps young people to grow into genuine maturity—the maturity of Christian faith and conduct.

In most student communities, three groups share responsibility for the religious life of the students: the administration and faculty, the community churches or church foundations, and the voluntary campus organizations of students. Whatever the local set-up, the functions of all three must be included if the program is to prove adequate. The faculty is an irreligious influence if it is not positively religious. An ethereal religion of beauty and good will—sort of an atmospheric benignity which hovers over a campus but which is not related to the churches—is about as effective as school spirit which is not attached to any particular college. Religion wholly administered from the college platform or church pulpit, which does not engage students in active responsibility, stops far short of the students' need, of the campus need, of the world's need.

The Council is the agency through which the tens of thousands of church youth could and should be united into a powerful interdenominational fellowship, a fellowship which might provide the American church with the lay leadership demanded for the trying times just ahead. This is a matter which has been gingerly considered by the University Commission. The recent Naperville conference has been an evidence of Council interest. The opportunity has not yet, however, been attacked with sufficient vigor. The Council can be of help to the hundreds of pastors, in college and university communities, who long for fellowship with each other and for support from the outside. It is to this task that our thought is directed for a very few minutes.

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What I have to say will not represent the point of view of all churches included in this Council. My basic contention is that the Council should not be an adjunct to the denominations, but that it should increasingly become the denominations in action in the student field. It should not function at the periphery, it should have central responsibility in student work. This would require additional resources. Unfortunately, I must speak only according to my beliefs and not to my ability to help translate some of these beliefs into immediate reality.

The campus community is no place to perpetuate sectarianism. It is the soil from which should grow a sturdy interdenominationalism. The Council ought to be one of the major agencies for the development of Christian unity, for it works with people whose horizons are wide and whose patience with our divided church is often at the breaking point.

*First of all, the Council can provide a wealth of helpful program suggestion to men ministering to college and university youth.* They yearn for new ideas, or for old ideas validated by experience. They wonder what other men, similarly situated, are doing. If they are mentally alert, they do not want ready-made programs which they will try to plaster upon local situations. If they try to use them in this way, they are doomed to disappointment. But these men want to know what others are doing, how they are doing it, and with what results.

CHRISTIAN EDUCATION has made a modest beginning in this direction. A more ambitious program of service to student workers would be widely appreciated. It is to be hoped that the editor can enlist the time and thought of some peripatetic secretary who will make the Student Workers' Round-Table one of his first interests. What is written would be valuable across denominational lines. Baptists and Disciples can use the same methods for serving freshmen. There is no Methodist process of personal counseling as opposed to a Presbyterian method. The University Commission could collect hundreds of practical program suggestions. On every campus, there is something worth reporting. So, point one in the program for ministers to students is: Let CHRISTIAN EDUCATION become the indispensable source of suggestion for all church workers with students.

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*Second, we have an obligation to the national and regional Conferences of Church Workers in Universities and Colleges.* These organizations are in partial eclipse. Several denominations are doing much more for their own workers than has heretofore been done. Their local workers are brought together for a protracted summer session, during which time a high grade program is provided for them. This is all to the good. Perhaps, the winter conferences should be superseded by a longer summer program. But ought we not, at least, to consider the question as to whether such meetings should have an interdenominational aspect?

There is, in the American churches, a larger degree of ecumenical interest than has heretofore been manifested. Yet, almost every denomination is becoming more denominational in practice. Innumerable committees discuss co-operation. But in program and field work we proceed, for the most part, alone. The fact is that one denomination does differ from another, there are things that can best be done when plans are made to serve the known needs of our own household.

But, unless we work together across denominational lines, we accentuate and galvanize our differences, and the ecumenical movement remains as far away as Oxford or Edinburgh or Amsterdam. It does not become something real on the American campus. A second point, then, in this program for workers with students is this: Let the Council seek either to strengthen the Conferences of Church Workers, or let it consider the possibility of developing a high grade cooperative summer program. The three separate summer enterprises now being carried on in Chicago might be related to each other more effectually.

*Third, the Council should be more specific in suggesting steps by which local groups may know themselves to be part of a significant national and world movement.* Wise leadership will not try to impose programs which issue from a skyscrapered Sinai. It is equally poor leadership which assumes that a so-called indigenous program, which begins and ends within the walls of a local church, is adequate. In our fear of standardized national schemes we develop no programs at all. We sometimes act as though the only function of leadership is to follow.

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Are there no matters which are of deep concern to all of the agencies here represented? Are there no matters regarding which all of our students should move forward together—and immediately? Are we troubled about the future of the church in relation to the state? Is the extent of our concern measured by our contentment with the one hour discussion of the subject which may be carried on in one per cent of our student groups? Are we concerned about the rising tide of racial passion? Is the extent of our interest indicated by the amount of time that we spend together in attempting to awaken student awareness and in seeking to lead them into courageous courses of action? Do we fear certain threats to higher education which may result from ecclesiastical and political domination? If so, when have we moved to do anything about it?

In other words, the Council has a prophetic function to perform. It is being said, in some circles, that the church-related colleges are bulwarks of political traditionalism, of social reaction. It is charged that the leaders of church work among students are mildly progressive at best, and obscurantist at worst. The issue is not one of conservatism or radicalism. It is one of preparing students to move into a fast changing world, equipped for responsibility. No, it is more than that: it is that of assisting these students to become constructive pioneers in fashioning this new world.

I wonder whether we, as executives, recognize the change that so easily takes place within ourselves. Are the daily duties of our office such that we become dangerous defenders of things as they are, unsympathetic with those who are struggling with the tragedies of human souls? Our eyes must be so much on financial balances, upon a schedule of committee meetings, upon the smooth functioning of machinery, that we are in danger of losing the passion we once had for a powerful prophetic forward movement of students. The Council has it in its power to lead a great interdenominational movement of students—far exceeding in numbers anything which any other existing or potential student movement can boast, of moving it forward within the church, of moving the church forward with it, and of helping to make practical the meaning of the Kingdom of God both as it applies to human lives and the institutions of society. This might be a third aim

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of the Council, an aim which embraces both students and student workers.

*Fourth, if the University Commission is to be a fact to others than its own membership, it must sometimes move as a unit in its field program.* The student worker on a given campus may know the national secretary of his own denomination. He may, accidentally, have made the acquaintance of a student secretary from another church. But a very small fraction of ministers to students are aware of the existence of the University Commission. They may be blissful in this ignorance, and a natural question may be, "Why worry if the Commission is not widely known?" If the Commission is just one more committee or commission, it is just as well to keep its existence as dark as it now is. But, if the Commission thinks of itself as the means by which some aggressive unity may be given to the scattered units of student work throughout the nation, it must begin to speak in its own name and must give the field some evidence that there is unity at the so-called "top." Such a project as the University Christian Mission has helped to give a new awareness that there is a degree of co-operation among student secretaries. There ought to be more fellowship in field work—several workers going to the same campus at the same time, and for purposes more inclusive than the distinctly denominational task.

Such visits should have certain common aims. One of them would be to secure a larger degree of unity among the workers on a given campus. There is no standardized plan for local organization. But the Commission should be able to give some answer to the crying need for a larger degree of *local community*. It is inconsistent for us to show so much theoretical interest in *world community* unless we do something to create a community of interest and effort upon the hundreds of American campuses. There our obligation lies. There is less of this united effort, in purposive field work, than was found in the membership of the University Committee fifteen years ago. Shall we be satisfied to continue our separate approaches for another fifteen years? Have we no strategy by which we hope to achieve a much greater degree of local co-operation, about all kinds of campuses in all parts of the nation? I confess my sin of omission. I also express a conviction

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tion that my own denomination needs the spur to more intensive field service which would come through a planned field program initiated by the University Commission.

These opinions of mine will not find agreement among all of you. The extremes of opinion should not, and need not, be so completely compromised that inaction is the result. If the word "Council" means only "conversation" then some day some other agency of the denominations will assume aggressive leadership among students and student workers. If the word "Council" is to be interpreted to include action, then we have before us one of the crucial opportunities of our time: that of helping to produce a generation of intelligent laymen who will, under God, give reality to the Kingdom of God in a time when chaos threatens to cover the earth. Our Council has done many fine things for which I am grateful. I have exhorted rather than praised because I believe that these annual sessions are times when we should set our faces forward, together, toward the tasks which lie ahead.

## II. Service to Colleges

By CHARLES P. PROUDFIT

Executive Secretary, Board of Education,  
The United Presbyterian Church in North America

I USED to be a reporter and some of my assignments were in the oil field. One specimen of *Homo Sapiens* I "met up with" was the prospector with the peach tree switch. He would take a forked switch of a peach tree and travel over a large territory till the twig suddenly flopped down. This meant that oil lay under that spot. Believe it or not, investors paid some attention to this occult and mysterious being.

One day after I had been assigned my topic for today, I was reading my Bible and my text finder suddenly darted down to the verses of Proverbs 9: 1-3. "Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her beasts, she hath mingled her wine, she hath also furnished her table." The peach tree switch had located oil.

Solomon has beat me to it several thousand years in telling us the spiritual resources and at the same time the obligations of such

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groups as this to the colleges. Had Solomon been living today, he still would be able as an outstanding voice of wisdom to speak of—

### A. WISDOM'S BUILDED HOUSE

I do not need to refer to the fact that wherever Wisdom has pioneered she has always built two houses, one of which is the Church and the other the School. In the old Testament, Wisdom certainly built her house in one of the finest systems of education which the world has ever seen, namely that of the Hebrews. We may talk of the cultural features of Rome and of Greece, but the Jewish technique from the schools of the Prophets and undergraduate systems has never been surpassed. When the "Teacher Sent from God" began to build, it was no house of cards He founded, but a temple of eternal wisdom that defied all the earthquakes of blatant time.

I do not need to tell the *Intelligentia* that up to 1500 every European University had been founded by the Church, nor that of the first 119 colleges and universities in America all but 15 were established by the Church. That Wisdom was building her house upon the eternal rock of ages is well attested by such churchly mottoes as Harvard, "Pro Christo Et Ecclesia," or Yale, "Lux et Veritas," or Brown, "In Deo Speramus." Until about 1880 the Church was practically the monopolist of education. Then came the tax-supported university and shortly thereafter the municipal and state colleges of various kinds. It is an intriguing field to study the genesis of education and to remember that when we talk of "Wisdom building her house," we can apply it almost universally to religion as an alma mater.

### B. THE SEVEN PILLARS OF WISDOM

It is almost with apologies to Lawrence and his famous book that we use this phraseology, but we cannot forget that it originated with the world's wisest man before Jesus Christ. There is some room for difference of opinion on what might today be voted the seven fundamnetal pillars of wisdom. We cannot think of our obligations to the colleges without defining these seven pillars. Perhaps your classification of the seven pillars of wisdom would differ from mine, but I would place:

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### 1. *Faith in God.*

The Jewish Church and the Apostolic Church certainly erected this, as the very first pillar in the temple of Wisdom. It was true of the Church and the College in colonial times. Faith in God was a corner stone and the *sine qua non* of every educational enterprise. The idea of mere culture or money-making ability had little appeal to those who founded our earliest schools and colleges. Manual training and the "skills" figured little in their plans. The great idea was to give the longevity of generations to the faith of our fathers. When I say all of this I am not oblivious to the second pillar in this temple of Wisdom which was

### 2. *Vocational.*

By "vocational," I am not alluding to the 5,000 lines of activity which are available today to our youth. In the minds of our forebears the minister and the teacher loomed largest in the vocational class. Old Harvard's tablet in its wall is corroborative of this when it speaks of "Dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Books like "The Scotch Irish in America" refresh our minds with a sincere project of every godly family to dedicate one of its sons to Holy Orders. The college then became the essential to such preparation for life service. One of the oldest pictures that we have of Christopher Columbus represents him as carrying Christ upon his back to a new country, in keeping with his given name, "Christ-bearer." This conception animated and actuated the early founders of education and they did not believe their purpose in life to be complete without furnishing some Christopher to be a "Christ-bearer." The third pillar of Wisdom, as I understand it, was

### 3. *Denominationalism.*

Forbid that I should use that word in any disparaging sense for I would ten times rather talk with a loyal denominationalist with whom I disagreed than with some wishy-washy haters of denominationalism who do not know the difference between purgatory and a pink tea! These early fathers put our generation to shame in their Biblical knowledge, in their sense of fine discriminations, and in their scientific quest after the exact truth as revealed by

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the Holy Spirit. Believing that they were trustees of certain Scriptural doctrines, they took seriously the involved obligations and denied themselves to the very bone in order to do duty as they saw it. We may attack certain trends of their day but we may wisely ask ourselves whether our day has veered to the opposite excess of the spineless invertebrate. Be that as it may, denominationalism became a *raison d'être* for the organization and support of the early college.

When Wisdom built her house in America, a fourth pillar in her edifice was

### 4. *The Separation of Church and State.*

The theocracy was undoubtedly ideal in a millennial age, but the calendar did not indicate such an era. Continental history was filled with the barbs of the union of Church and State and these became veritable porcupine quills which stimulated our forebears to an educational system of separatism. Those pioneers were almost millenniums ahead of their day in their ability to smell dictators, to fear regimentation, to be suspicious of authoritarianism; and to be gun-shy of every entanglement which threatened return to conditions they or their ancestors had shaken off. They were not lacking in patriotism, for no groups have ever crossed the horizon who were more willing to endure hardship in demonstrating real love of country. In a day like ours when patriotism is hardly looked on as a necessity, and the Left Wing is about as discernible as the Right, we must take our hats off to those old fathers who founded schools, to be the cradle of real patriotism.

A fifth pillar of Wisdom was

### 5. *The Obligation to an Adherency.*

Each denomination felt that education had been committed to it as a trust and that it was responsible for the finest mentality it could develop in its clientele. It knew full well that the generality of a population could only rise in so far as an adequate leadership was provided. It therefore devoted itself with a passion to training its leadership in the profound belief that education does pay. The philosophy of this would probably be well defined by such writers as the former editor of the *Saturday Evening Post* who

gave us "The Letters of a Self-Made Merchant to his Son." Do you remember where he asks, "Does a college education pay? Does it pay to feed in pork trimmings at 5¢ a pound at the hopper and draw out nice cunning little 'country' sausages at 20¢ a pound at the other end? Does it pay to take a steer that has been running loose on the range and living on cactus and petrified wood until he's just a bunch of barb wire and sole leather and feed him corn till he's a solid hunk of porter house steak and oleo oil?" That early day believed in the leverage of education in lifting the level of its adherents. That its thesis was correct was demonstrable from the refinement of areas contiguous to Christian colleges and the general trend of the average Church member in faiths which have stood strong for education.

A sixth pillar of Wisdom's house was

#### 6. *The Cooperation of Self-denial.*

Families did not look upon the college as an institution whose presence they resented because of cost. A collegiate degree was a cooperative investment. It reflected glory not alone upon its recipient but upon all who had cooperated to this objective. Mothers and fathers, brothers and sisters gave themselves to the common task of self-denial in order that one member might profit thereby. Persons without children felt a tremendous obligation for assisting the underprivileged. Poorly paid maids and underpaid workmen felt that they were laying up treasures in Heaven above when they denied themselves luxuries and necessities in order that youth might be educated. There were no foundations, no millionaires, no civic clubs, therefore the burden had to be carried by the family. But it was gladly done and in doing it there was a rich return to each individual for the investment. It is not to the credit of our day that we must "turn on the heat" and indulge in high pressure campaigns, and in the judicious placement of degrees, and in the canonization and beatification of certain financial saints in order to reach the goal that was once achieved with spontaneity.

The seventh pillar of Wisdom was

#### 7. *The Composite Building of the Kingdom of God.*

The early Church believed that somehow Providence produced a symmetry in the Kingdom's structure when investments were



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made both abroad and at home. They believed that it was a bounden duty to carry the good news and the glad tidings to the farthest regions, but they also believed in the impregnation of business, political, industrial and agricultural life at home with the spirit of Jesus Christ. They answered their own prayers "Thy Kingdom Come," by building colleges and raising the mental and spiritual level of the leaders of tomorrow. The Kingdom could not come without man-power and they were logical enough to make provision for man-power, while our day glorified the end without the means.

If we understand the architecture of Solomon's temple it allowed these seven pillars to be open on one side through which an entrance was granted to the court within. When Wisdom therefore builded her house and had hewn out her seven pillars, it was assumed that a banquet would be provided within the court. Here, however, is where our imagery breaks down as applied to this year of grace, 1939. For instead of considering my third point as the Bible has it, that Wisdom "hath also furnished her table," we must name our third point,

### C. WISDOM'S UNFURNISHED TABLE

One of the lamentable things about the Christian Church is the fact that she has not taken seriously the Master's lament, "I was an hungered and ye fed me not" so far as this pertains to collegiate experience. Our church-related colleges are actually hungering and Cornucopia is not visible from which they are to be fed. Granted that the Church did give birth to education in the early age, it must be admitted that she is a miserable provider for her babes today. Christian education is somehow supposed to run on momentum. Why not stoke her boilers with the fuel of history?

The average Church member assumes that the miracle of perpetual motion has been achieved in the maintenance of the material equipment for education. To glory in the past is much more economical than to give in the present. Some day the Church will awaken to the fact that it is a veritable stigma that she writes education into her budgets in such scandalous smallness. The Syro-Phoenician woman begged to be allowed even the crumbs that fell

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from the rich man's table. Her twentieth century name is "The Church College."

Such as it is, there seems to be a varied menu on the dining table of today. There is 317% more beer than five years ago; 302% more radio for our ears; 220% more whiskey; 203% more automobiles; 48% more cigarettes; nearly 50% more theatrical attractions; but 18% less food for the colleges on this unfurnished table. Whereas it takes a large sized platter to hold the food and viands that satisfy our luxurious appetites, the vitamins for our colleges can all be placed on the table on an old fashioned individual butterplate, or a modern beer cap inverted. "Brethren, these things ought not so to be."

I do not know how the rest of you feel, but I will confess it goes seriously against the grain to have to get down on my knees and beg in a humiliating way for resources for colleges when such should come spontaneously and with enthusiasm out of sanctified hearts. The Church has a poor system of economics when it forgets it costs twice as much to educate an individual as that youth pays in tuition. It forgets the tremendous demands of the modern standardizing agencies and the absolute necessity of laboratory and other facilities to meet necessities of an up-and-coming age. We often surround our preaching and missionary force with an aura and forget the heroic self-denials of the pedagogical force. To be brutally frank, our age is not worthy to loose the latchet of the shoe of the pioneer who glorified Christian Education and reserved one of his first halos for the Christian teacher. Last Christmas when Charlie McCarthy was regaling the world about what a miserable Christmas Eddie Bergen had given him, he closed his diatribe with the words that Bergen "has added insult to (st)injury."

Be it known, however, the collegiate table does not go unfurnished because of lack of provision, which brings me to notice fourth and lastly,

### D. THE AVAILABLE RESOURCES FOR WISDOM'S TABLE

Solomon said of wisdom, "She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the  
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city." According to Solomon's idea the field and flock have ample resources for furnishing Wisdom's table. Personally we have no doubt as to this, but there are two contravening things. First of all, these resources have never been surrendered as yet to the Master; and second, the ones that have been devoted have been divided according to such fictitious sanctimoniousness that the meal still looks as if it belongs to a flop house. It is right here that the Council of Church Boards of Education comes in with a strong program and makes it influence mightily felt. Perhaps it would be unfair to liken it to Balaam's ass trying to warn the Church. Maybe it is more polite to call the Council a voice crying in the wilderness that repentance must be mental as well as emotional. It has been a veritable laundry in washing some of our dirty linen and trying to make it clean. It has been a Malachi demanding the unsundered tithes to furnish a banquet and send forth guests rejoicing. It has gone out into the by-ways and hedges even when it was not entirely sure of a satisfying menu and had faith to invite to the dinner the mentally poor and maimed and halt and blind.

At the recent Stewardship Conference in Chicago, it was demonstrated to a finality that the Church has within its control ample finance for building a far better world. With all our talk of tithing, it was demonstrated that at present the average Christian is only giving about two cents of every dollar for religious, educational and welfare work. Our "fields and flocks" were demonstrated to have increased \$48,000,000,000 since 1932, but we are placing less upon our college tables than formerly. Notwithstanding the willingness of Uncle Sam to exempt 15%—or nearly \$3,000,000,000 from taxation, if thus appropriated, only \$388,000,000 have actually been thus contributed, in no sense meeting either the tithe or the tax exemption. In place of utilizing our fields and flocks for the table of Wisdom, we are plowing under our crops and slaughtering our herds and denying God even a share of what is left.

The Council of Church Boards of Education stands irrevocably for the highest ideals and furnishes cohesion, solidarity and motivation for such a glorious campaign. It denies that education is dissociated from Christianity. It sees little hope in smart people who are not Christian. It is a laboratory to test theories and a

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proving station to develop the best plan. It prevents the disservice of a mere bribe which would ameliorate ills for a time but prove a temporizer in the long run. It places the chart of history side by side with wild eyed impulses and demonstrates their frailty to a QED. It is a clearing house for denominational programs that can be integrated in a maximum service. It agrees with George Horace Lorimer, that "The first thing that any education ought to give a man is character, and the second thing is education." This Council very forcefully megaphones it to the man of the world that democracies and Christian ethics can not endure if disinterest permits the spread of the dictatorial system. It is a fire alarm with a world "on fire of Hell." It is patriotic to the very core in claiming that state control of the intellect is a sin, and that the only totalitarianism it espouses is that of the Apostle Paul that body, soul and mind shall totally be placed at the disposal of the great Kingdom builder. It has effectually striven to break down the smug complacency of a church which has too largely trended towards crucifying Christian education on a cross of sanctimonious Pharisaism. With all its might it resents the erection within the Church of a caste system in benevolences and philanthropy which consigns Christian education to the "Sweeper Caste."

### III. Service to the Seminaries

By HARRY W. McPHERSON

General Secretary, The Board of Education,  
The Methodist Episcopal Church

IT is not at all difficult to see that there is a basic need in this neighborhood. It is hard, however, to speak specifically in a field of such vast generalities.

#### A. The Place of Boards.

Not many years have passed since church boards of education began to recognize and emphasize in any adequate manner the vital importance of theological seminaries in the total educational process. To this day not all of them, perhaps one should say none of them, have accorded the seminaries their rightful place or support. What we have to say, therefore, may not be so much on what has been, as what should be, done. We are beginning to

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realize that this is a field of church-wide significance and that perhaps such a council as this should be the agent that would bring the church as a whole to give the subject adequate consideration.

Today perhaps as never before, when the very foundations of freedom, intellectual, political, religious, and otherwise, are being seriously threatened, we dare not overlook the importance of a properly trained leadership. Such leadership naturally includes, if indeed it is not led by, the ministry. It is only a short distance by a few well-defined steps, to where we can see the problem and the road to a solution. It goes something like this. The pulpit, hence the preacher, hence the seminary in which he is trained, hence the church supporting the institution, must face seriously the total situation. When we use the word "support," it must be understood that there are two kinds, namely, an appreciation of the necessity of proper training as the bedrock foundation, and therefore the importance of institutions to provide this. Then, of course, the necessary material support, which may be taken to include all services needed to equip and sustain the institutions the value of which we have come to realize. We will naturally have the second if we have the first, but we will not long have adequate material support without a proper sense of appreciation.

### B. The Place of the Council.

When we come more directly to consider the service that this, or any similar council, could render to our seminaries, we do well to recognize it as a uniting or correlating agency. We can do this intelligently, however, only as we see that there is a genuine unity in the whole field, including the seminaries which exist to serve the general need. A principle that must be kept in mind here is that the total or Kingdom interest comes first, and church and denominational emphases second, or at any rate subordinate to the larger and primary concern.

We are visualizing the Council in the light of the total task, not exactly as an interdenominational, but rather as a supradenominational agency which must transcend or even forget denominational lines. In this discussion we cannot overlook the fact that while denominational responsibilities and loyalties are important, the seminaries exist for the total field of Kingdom interests. If we should lose sight of that, the discussion would be useless, and

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if they were not alive to such a function the institutions would soon vanish.

Conscious of the common task, we must consider the question and field of cooperation, which suggests many interesting ramifications. First of all, there is a type of cooperation, not ordinarily considered, that goes back of the Council, and back of the seminaries into the colleges, and back of the colleges into the secondary and elementary schools, and back of all schools into the homes. Thinking of this line of connections as a railway system which is to bring the raw material from its native realm to the finished product and field of service, forgetting denominational or other subdivisions, we can begin to visualize the total meaning of cooperation. Some things are better done in common than can be accomplished separately by denominations or institutions, hence the importance of a council like this. Secondly, we have the question of finding the proper young people to receive the training. There is no fairminded person who could deny that the ministry and related fields of Christian service need the best. This of course raises the whole question of recruiting for the ministry. This type of service looking toward training has for years been conspicuous for its absence. We should keep in mind that this is a cooperative enterprise all the way from the home to the seminary and a service which the whole church must render. We must keep our balance in this realm, however, since it is very easy to cheapen such effort, putting it all on the basis of herding young people into this type of life service. That is one extreme. The other is almost a total neglect along this line. For many years the matter of recruiting ministers has been left to chance or at best to a random shot now and then. The underlying reason for this is not easily stated. It has consisted partly of a sense of awe or fear that men should let God do this (a feeling that they should keep their hands off the Ark), and partly because it is hard to do it sanely and effectively. The total result is that it has been too easy to find alibis. Young people themselves have, perhaps unconsciously but some of them effectually, closed the door to such service. In many cases, perhaps not literally, this attitude amounts to a scratching off, or it may be leaving off, of the list of eligible professions or forms of life service, the ministry and related fields. Many have worked hard to convince themselves that they can or should take up certain lines of work



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—when, if they had not first closed the door to specific Christian service, they would have found it, if not easy to enter, perhaps impossible to escape this field. Part of the most effective recruiting here would be to convince young people that they should at least be fair in their consideration. We may sum it all up by saying we do not want handicapped men for the ministry. If we ever could let this matter take care of itself, that day is now past and we must use every legitimate means to induce the proper type of young people to enter this field of service.

If better ministers are to be had, we must of course have better raw material and better schools to do the training. The question naturally rises, which comes first, better ministers or better institutions? There are certain types of service, necessary to the final result, which will not be rendered effectively without the kind of teamwork all along the line which is here suggested. Some group must pioneer in this above-self (which may be taken to mean above-institutions and denominations), effort to get the best for the Kingdom.

### C. The Place of Cooperation.

An agency like this Council can afford to proceed into fields and types of service that a single institution or even a single denomination would scarcely dare to enter. Such service can be effectively rendered only through cooperation. We have in mind the general subject of raising the standards of ministerial training. This would naturally touch upon such fields as seminary entrance requirements, which, while they are much higher than formerly, are still not generally as high as they should be or as they surely must be soon. If we have not passed, we are at least encouraged with the thought that we are passing, that stage of thinking we dare not raise the standards for fear we drive away some good young people. The simple truth is, the best will respond to the stiffer challenge of higher requirements more readily than to standards that seem to them set up only for weaklings. This would serve a double purpose, namely, to attract the strong and to repel the weak, the latter being about as important as the former so far as the ministry in its total service is concerned. It may require the long look to see the validity of this argument, and there may be some difficulties in getting from where we are to where we should be in regard to requirements for admission to

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seminaries. There can, however, be a real challenge here that will attract rather than repel the most desirable type. It is needless to say that a united effort, such as this Council represents, will be necessary to reach this goal.

Closely related to this desired improvement lies the question of further strengthening the seminary course itself. Here again some general agency must be the medium of cooperation if standards are properly raised. This would surely be necessary if, as sometimes suggested, the course itself should be lengthened from three to four years. No single institution, nor even a whole denomination, would hardly dare to take this advance step alone. Real progress in this field can be made only as the seminaries cross denominational lines and advance together. The very existence of this Council indicates progress, and the road over which we have come points the way to future goals through cooperation which transcends denominational differences. This does not mean the lessening of denominational loyalties. In fact the seminaries must give more and better training in the policies and programs of their respective denominations for the best interest of the field as a whole. However, a suprafellowship in this field as leaders sense the larger Kingdom implications becomes a necessity.

There is yet one more suggested field of service that deserves a sentence. We refer to the possibility of extension courses, looking toward the day when the seminaries shall have a program of continued education of men in the ministry. Here again some general agency and a somewhat concerted forward movement must be the program if individual institutions are to escape embarrassment that might be harmful, if not fatal. Closely related to this is the question of higher denominational requirements for entrance into the ministry. This might well be encouraged and the way blocked out by a cooperative agency like this Council. It must, however, have careful consideration by denominations if an adequately trained ministry is to be the result.

In conclusion, if it is possible to sum up in a general statement something of the total service church boards of education can render to the seminaries, we would say this Council should help put the proper emphasis upon the basic importance of seminaries as training institutions in the present world need. We talk of ours as an "age of transition," and so it is, but to a degree every age is such. There has never been a time when the forces of good

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and evil were not opposed to each other and from every situation two roads proceed, one leading to life and the other to death, or the destruction of all that is good. These are still open to every man and the prophet of any given age faces the responsibility of a watchman to warn and direct the people. The task before us may be more gigantic than ever before, but to meet this situation our schools and facilities for training the watchmen are more adequate. This Council has the privilege and responsibility of drawing these forces together in a great cooperative agency to match problems of world proportions. Cooperation, not competition, should mark the present day effort to get and train the best men for the work of the ministry if our leadership is not to fail us utterly in the time of need.

We insist upon freedom as we rebel against all types of dictatorship. In our thought we include freedom of the pulpit, which is only one phase of the freedom of speech. If, however, we are to preserve this freedom, we must have a voice that commands the respect of intelligent people. Freedom of speech with nothing worth saying is a worse calamity. We are challenged with the basic and staggering responsibility of producing men with a message, which task is vital enough and large enough to command the united attention of all related to this Council and of all of the institutions connected with our various denominations. Our united effort must be for the total cause, and not for mere subdivisions, of a race pressing on toward a desired goal. It is needless to repeat that this effort must increase with the ever-expanding needs of a troubled world if we are to produce men to match our mountains.

### IV. Service to Church Boards of Education

By A. R. KEPPEL

Executive Secretary, Board of Christian Education,  
Evangelical and Reformed Church

"... They have no cause. They are all dressed up and do not know where to go. Nothing grips them supremely. And the tragedy is that they do not see it."

THAT was Stanley Jones' deliberate judgment of American college youth, at the close of his participation in the Uni-

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versity Christian Mission, after having visited twelve state universities and colleges in the interest of what he terms "positive evangelism." To be sure the institutions in point were state-related colleges and universities but there are not a few men and women who doubt that Stanley Jones would have been constrained to materially change his reaction if he had visited church-related schools instead.

I do not submit to you Dr. Jones' statement nor the speculative ideas of others for the purpose of inferentially indicting state-related or church-related educational institutions, nor do I propose to argue the merits of these observations. I do, however, present these reactions as an introduction and as a background to my brief discussion of the subject assigned me because I am convinced that the object of Dr. Jones' concern must be the motivating goal and guide for all our considerations. In other words, I count "service to students" as the primary and conditioning factor of all our planning. When we think, for instance, as we just have, of the Boards' and the Council's service to pastors, to colleges and to seminaries, and now as we think together for a little time about the Council's Service to Church Boards of Education, we must ever permit the ultimate objective, namely, student growth in the art of "living abundantly" to condition our plan and program for all intermediate service. On this base, therefore, may we attempt to erect an imaginative structure, using much framework which already stands, some furnished quarters which have already served long and well, but adding such new facilities and appointments as may more speedily help youth to discover a cause—to discover *the Cause*—"The Kingdom of God: A totalitarian demand and offer to the whole of life."

Although it is without our province and time today to prove the justification and value of such cooperative fellowships as the Council of Church Boards of Education, the National Conference of Church-Related Colleges, and the National Commission on University Work, yet it should be said that the suggestions for the Council's service to Boards, which we here briefly sketch, are based upon the following major premises:

1. That all Christian forces must present to the world a united front for Christ if this confused and chaotic society is to be

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redeemed and if human nature is to be transformed by love from selfishness and individualism to organization and co-operation.

2. That this redemption cannot be fulfilled unless and until the concept of education becomes a concept of Christian education and our church-related colleges refuse to sell their birth-rights for a mess of pottage.
3. That church-related educational institutions possess not only unique and singular values as compared with state-related schools, but that they hold an unequivocal mandate from the Christian Church to develop Christian men and women for such a day as this.
4. That agencies and institutions of Christian higher education, if they are to exert the influence which is rightly expected of them, must—along with all other Christian forces—present a united Christian front to the nation and to the world.

On the basis of these major premises, may we share with you a few sketchy ideas concerning ways and means whereby the Council may increase its usefulness to its constituent members and serve the common cause perhaps a bit more effectively.

We conceive the Council's usefulness in relation to its Boards of Education in terms of a bifurcated service.

- I. An opportunity for interchange of experience and for co-operative thinking and planning.
- II. The conception and the execution of a long range, aggressive, comprehensive program or campaign of informational and interpretative publicity setting forth the unique advantages and values of the church-related, Christian college.

Under point I—"Opportunities for interchange of experience and for cooperative thinking and planning" may we suggest the following specific channels of service:

- a. *National Conferences* such as this one, in which we face together our common problems, pool our individual ideas, replenish our waning enthusiasm with new inspiration and courage, and plan together to the end that in our several educational institutions genuine progress may be made toward "fusing Christ and culture."
- b. *Frequent Conferences of Executives* of denominational Boards of Education. In such group meetings the problems faced can be more specific, the discussion more intimate and the cooperative planning more definite.

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- c. Research by *Special Study Groups* appointed from time to time by the Council or its Executive Committee and assigned definite problems or projects. It is to be conceived that in instances where the particular problem is basic and its solution urgent and essential to the majority if not all of the Council's constituent members, that expert professional help might profitably be secured and the expense of such a study borne cooperatively.
- d. Occasional visits by the Council's Executive to the constituent boards as well as to the related educational institutions themselves. Such personal visits would afford opportunity for sharing intimate problems and would seem to gain for the Council a more direct and personal interest on the part of its members in all cooperative activity.

With regard to point II—"A campaign of informational and interpretative publicity setting forth the unique advantages and values of the church-related Christian college"—may we say that we conceive a dignified, aggressive, cooperative, ongoing program—a program that will demand not only cooperative action on the part of the constituent Boards and the affiliated Commissions but a program and a campaign of information and interpretation so comprehensively conceived, so skillfully planned, so strategically executed that it cannot fail to make a powerful impact upon the church and the unchurched, upon parents and upon youth—a vital message by a united Christian fellowship to a confused and divided society.

May we suggest the following specific media of approach:

- a. *Page advertisements in leading popular magazines and journals.*

These advertisements may well be of two types.

1. A general series presenting the general characteristics of the truly Christian College and the unique opportunity which it affords.
2. A similar series but made specific in terms of given denominational colleges and universities.

As illustrative of the kind of material which we visualize we point to such publicity as sponsored by World Peaceways. Graphic illustrations will do much to command a reading.

Copy for both suggested types may well be prepared in the



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Council office, perhaps in collaboration with a special publicity committee of the Council.

b. *Regular Press releases* to the public press as well as to institutional and denominational papers. These will build up in the minds of readers first of all, a consciousness of the existence of Christian colleges and secondly, some of the unique opportunities which they offer and the basic philosophy upon which they operate.

c. *The Council's official journal*—"Christian Education" unquestionably fits into this picture and merits not only continuance but expansion. Perhaps its usefulness could be enlarged if within its columns it could offer more direct service to pastors ministering to college students.

d. *Pamphlet material* treating various phases of the place and the advantages of the denominational college. Material that can be inexpensively produced and widely distributed will be of most value in such a campaign of interpretation. This kind of literature could also well be prepared and published under Council direction and supervision.

e. *Radio presentations* on the basic need of Christian education and on the value of the church-related school. These presentations could be made a vital factor in such a campaign. This field, as you know, has been cultivated to an extent by our present Executive Secretary but unquestionably he, too, will agree that the surface has scarcely been scratched. It would seem that the Council is the logical agency to cultivate this field, in cooperation, of course, with its constituent members and its related commissions.

f. The production of *Movie films*. This is another almost untouched but fertile field. Development might again run along two channels.

*First*, the production under Council direction and supervision, of general films setting forth values of Christian higher education, by means of selecting series of significant college activities. Such films could be given the widest kind of distribution among church groups, in high school circles, in community gatherings and in many other influential fellowships.

The *second* kind of development may well confine itself merely to the production of scripts which would be made available to the

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member institutions for such use as they may choose to make of them in the production of their own pictures.

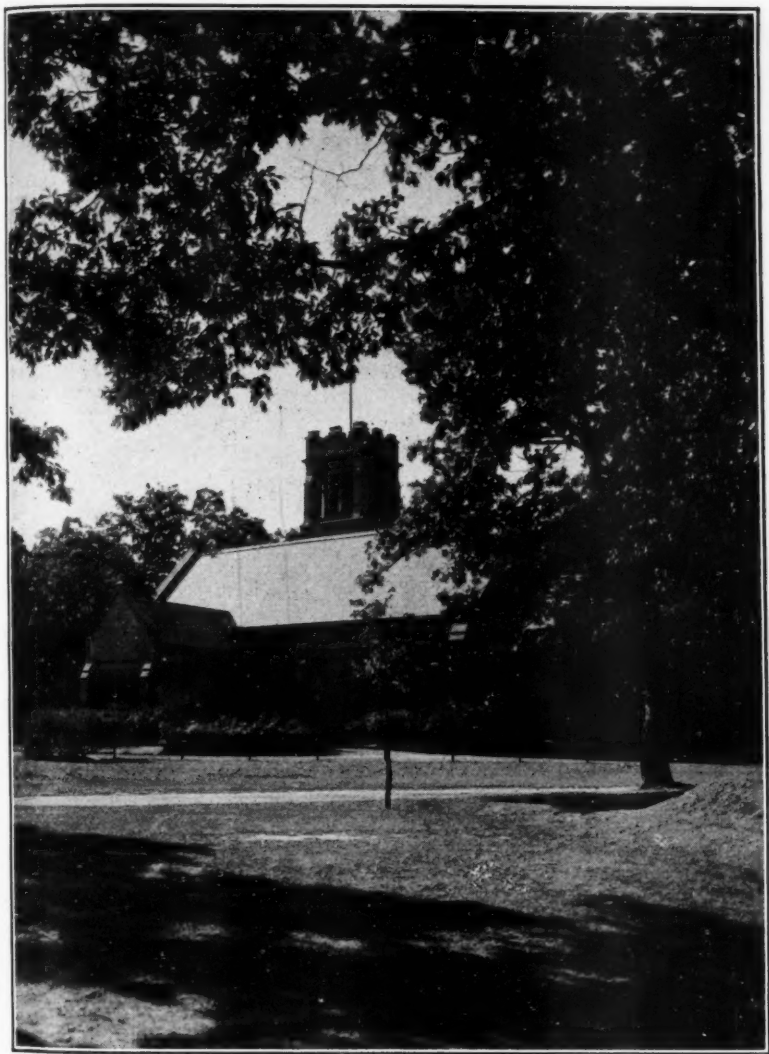
These are but a few of the possible channels of service which suggest themselves and which seem to hold considerable promise for such a day as this. True, these are by no means new ideas, nor do they represent wholly uncultivated areas, but perhaps their particular combination and the steady concerted effort which their execution implies, commend consideration. This prophetic observation seems to be worthy of expression—namely, that if such an informative and interpretative campaign of publicity is undertaken and is skillfully conducted and achieves at least a fair degree of success, its effect will be twofold.

*First*, the church-related college will be lifted to a new level of prominence and a Christian level of distinction in the minds of our church people as well as in the thinking of many who claim no church affiliation.

*Second*, the church-related college itself will be constrained, by virtue of such an interpretative analysis, consciously or unconsciously to do a bit of introspection and self-analysis as a means of determining the degree to which it is meeting the publicized claims and values.

The Christian college unquestionably faces a challenge today the like of which it has never known. Will it meet this challenge? Will it give youth "the cause"? Will it dare to let the world know of its unique and strategic position, and then prove its claims by the type of Christian men and women which it trains and graduates? Is it equal to its task? Or will it sacrifice its sacred heritage, and compromise its spiritual ideals for merely its institutional survival?

The Council of Church Boards of Education cannot give the answer; nor can its affiliated Commissions; the Church and the college together must themselves make their own reply. But of this we are convinced—the steadying influence of such cooperative fellowships as the Council of Church Boards of Education, and the opportunities which such fellowships offer for mutual helpfulness and for cooperative action will play a great part in shaping the answer with which the denominational Christian college will meet the challenge of such a day.



REID MEMORIAL CHAPEL, LAKE FOREST COLLEGE, LAKE FOREST, ILLINOIS



CHAPEL, ST. AUGUSTINE'S COLLEGE, RALEIGH, N. C.

# The Clinical Ministry in Higher Education

By ALLEN C. BEST

Clinical Minister and Consulting Psychologist,  
North Falmouth, Mass.

IN the colleges religion has been limping weakly through a period of sceptic scholasticism. Modern college folks are not satisfied with the religion or methods of a generation ago. No longer can we tell them they ought to be religious. They want to know why; they want results; they demand something practical of religion. But this is not alarming, for it is the spirit of the scientific age not content with "pet theories" or "highly doctrinal theological speculation." Modern college folks want a religion of action, not of words. Only recently while explaining to one of them the work of the Clinical Minister in bringing to traditional religion the techniques and methods of psychology and the social sciences and the endless amount of good the Clinical Minister can do in the community and for individuals with harmful mental conflicts, he remarked, "Why, I never knew religion was that practical and scientific, could do things like that. That's the kind of religion I want." Just what kind of religion appeals to the college person?

## THE RELIGION THAT APPEALS

First, something that is worshipful, esthetically alive, suggestive, and interdenominational in spirit and action. One great experience of my early college days at Syracuse University was a communion service in Hendrick's Chapel shared by Catholics, Protestants, and Jews in one splendid fellowship. I served one side of the Chapel, filled to capacity, and not a single person refused to participate. At the altar were six individuals, representing as many different denominations, and a Jewish clergyman. Since that time a Catholic priest has been added to the Chapel staff. The "interdenominational God," free of prejudice and hate, is the conception of God best fitted to meet the demands and scope of the scientifically trained mind and age.

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This is an age of suggestion. Few realize why they use a certain brand of toothpaste, soap or tobacco. But somewhere or somehow the particular brand has been suggested through unknown or subtle means which have caught the emotional and intellectual attention. What has been done in scientific advertising with suggestion can and needs to be done in certain forms of Protestant worship and in college chapel programs. A common criticism of the college student is that much of Protestant worship is esthetically dead, unsuggestive, and repulsive to esthetic appreciation. Too many Protestant churches give the impression of being a "Holy Gymnasium" (often not so holy), a place for the children to do their Sunday gymnastics and for parents to further social life, things which seldom happen where the proper worship attitude is set. Through proper settings, music, order of service, worship needs to be made psychologically suggestive and esthetically alive for the student mind of today.

Such a carefully planned college chapel program has two results, namely: First, it holds the college person to a religion he understands, appreciates, and respects; and, second, it sends him back to his community with a religion that commands the intellectual and emotional respect and loyalty of all classes. Of late I have known several college students who, having caught the worship spirit at college, have made helpful changes in their local churches, which in turn created enthusiasm and loyalty unknown before.

Religion cannot divorce itself from the spirit of this scientific age. College students are interested in religion of the scientific and practical spirit. They demand results, not idealistic chatter. The Clinical Ministry is fitted to meet their demands in bringing to traditional religion and worship the advantages and impact of the social science and psychological methods.

Every college has the opportunity to fill a great need—to train volunteer and professional workers for constructive service in the church and community. Many college students and others would assist in churches if they knew how to make their work effective. There is, therefore, a great need for the colleges to train both volunteer and professional religious workers, and to extend its influence far into community life. The need is so great when one



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realizes that 90 to 95 per cent of the lower 35 per cent of the social status are never reached by the regular church program and it is safe to say that 50 to 70 per cent of the persons on church books can be more effectively reached.

### WHAT COLLEGES CAN DO

What part can the colleges play in correcting such conditions and why make religion the center of individual and social programs? Simply this, when all is said and done religion is and remains man's first and last major adjustment to life and to the universe. Religion gives to ordinary social work a dynamic and a goal. The man out of harmony with his universe is a sick soul. He soon finds himself powerless to meet and solve his own problems or finds that his self sufficiency is a superficial thing. It is within the power of religion alone to enable a man to make adequate adjustments to those things beyond himself. Again, social work without the religious dynamic and goal is apt to degenerate to a low and meaningless level. For these reasons the college chapel should be the center of all college life and training.

In bringing to traditional religion the advantages of the scientific methods the Clinical Ministry does not rule out established religious forms, services, or programs; it supplements them. Again, it needs to be said that what little has been written critically about the Clinical Ministry has been a limited conception of it. A few men, with little or no special clinical training, have performed a poor job at psychiatry, calling themselves Clinical Ministers. But individual analysis in the clinical approach is at its best only part of the story. There is the whole social side which is seldom touched. What good is it to solve a man's problems if he goes back to the environment in which he broke mentally and otherwise with nothing to further his new personality integration? Without the social aspects the work of the Clinical Minister avails little or nothing. Adequate social and educational programs are essential to high levels of integration and adjustment. So in the true sense the Clinical Ministry combines the individual and social approaches of psychology.

The aim of religion is to integrate life harmoniously within itself by adjusting it harmoniously to God and things eternal.

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The Clinical Minister, a trained consulting psychologist, in counseling and personnel work among students reaches deeply into the spiritual life of the college. While he commands intellectual respect by his scientific treatment and understanding of personal problems and conflicts, he impresses a respect and need for God in making finer adjustments to life. He shows the conflict-burdened and the confused that religion has a way up and out of mental sickness and confusion. He has psychological data to show that the majority of patients falling mentally sick in the second half of their lives have done so because they have lost that which the living religions of every age have given to their followers and can show that few have been really healed who have not regained their religious outlook.

The Clinical Minister sees life as a whole. He realizes what happens to man's physical and mental well-being will in the same proportion affect his spiritual life. He is, therefore, fitted to meet a great college and community need—to establish mental, health and vocational clinics and adequate recreational and social programs to help the maladjusted to a better adjustment and to give the adjusted a normal, healthful outlet for stored-up energy and also to further personality integration on normal social levels. A common error lies in thinking that all college graduates represent a high personality integration. But not so! Every year the colleges graduate thousands who are greater problems to themselves than before they entered college. A college diploma is no guarantee of mental health nor of a person's ability to meet the reality of everyday life. In fact it is frequently said that it takes the majority of college students three to five years to come back to reality after graduation. It is time now for us to fit young men and women for the practical life.

Students should have the opportunity to participate in the various clinics and to promote them in their own or surrounding communities under the direction of a religious clinical board and the Clinical Minister. Likewise all should be encouraged to participate in Student Gospel Team activities. To give one's self is often to discover one's self.

Inasmuch as all college students do not wish to specialize in social religious work a program of a two-fold nature is needed.

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One should prepare those who later wish to volunteer services to church and community and the other should prepare those who wish to be specialists in the field. The curriculum for such a program has to be worked out and adjusted to each situation. However, standard courses in Bible, Church History, Philosophy and Religious Education should be supplemented by courses touching upon mental hygiene, sex, crime, home problems, case work, growth of the personality and its adjustment to life in general, social services and directed research in courts, prisons, insane and feeble-minded hospitals and community activities.

There is no end to the amount of good a Clinical Minister can do as dean of the chapel program for the spiritual life of the college and surrounding communities. In every way the college chapel or church can be and should be the center of spiritual, educational, and social programs and progress.

The Clinical Minister in furthering interdenominational fellowship to its highest possibilities, in elevating worship to its rightful place and in bringing to traditional religion the impact and advantages of science brings to the colleges what has long been sought—a religion that is practical, serviceable, helpful, scientific in its approach, intellectually grounded, emotionally satisfying, and socially dynamic. The Clinical Ministry has ushered in a new religious enthusiasm and respect and a new era in religious education, methods and zeal.

The following is a suggested Social-Religious Program and a set of courses for a college and community situation to train both volunteer and professional workers for constructive service in the church and community. Religion is made the central factor of human adjustment and is given the impact and advantages of Social Science and Psychological Methods. Individual and Social Psychology function together rather than independently of each other.

SEX FACTORS IN HUMAN RELATIONS	MENTAL HYGIENE	UNDERSTANDING HUMAN NA- TURE
SEX FACTORS IN CRIME CAUSATION	or SOCIAL PSYCHIATRY	
THE WORK OF THE CON- SULTING PSYCHOLOGIST		SOCIAL CASE WORK
Mental Clinics (In Community)	Vocational Clinics	Health Clinics (In Community)

#### THE CHAPEL

INTERDENOMINATIONAL RELIGIOUS PRO-  
GRAM, WITH COUNSELING AND PERSONNEL  
WORK FOR STUDENTS, WITH A WIDE STU-  
DENT RELIGIOUS ACTIVITY PROGRAM, AND  
WITH THE STANDARD BIBLE, CHURCH  
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Recreational programs for all types of communities		Mission Activities (Student Gospel Teams)
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DIRECTED STUDY IN COURTS AND PRISONS	SUPERVISED SOCIAL AND CLINICAL WORK	DIRECTED STUDY IN STATE HOSPITALS FOR INSANE AND FEEBLEMINDED

## Additions to the Office Library

**Christians in an Unchristian Society.** Ernest Fremont Tittle. Association Press, New York. 1939. 62 pp. 50¢.

Another valuable Hazen Book on Religion. Maintains that only Christianity can produce the enduring effects to change the world.

**They Dared to Live.** Robert M. Bartlett. Association Press, New York. 1938. 135 pp. \$1.25.

Information and inspiration for all youth and all who work with youth.

**The Ten Commandments and the Teachings of Jesus.** Sidney A. Weston. Association Press, New York. 1938. 64 pp. 25¢.

Thirteen studies on neglected subjects.

**Hymns for Worship.** Murray Brooks and Helen Morton. Association Press, New York. 1939. 279 pp. \$1.00.

A hymnal prepared for use in chapels and by student groups.

**The Church and Education.** Henry H. Sweets. Presbyterian Committee of Publication, Richmond, Va. 1939. 132 pp. 40¢.

A handbook which should be extensively used by both youth and adult groups in the study of a problem vital to the welfare of our republic, namely: Christian Education.

**The Worship Committee in Action.** Norman E. Richardson and Kenneth S. McLennan. 1938. 140 pp.

A handbook on a vital part of Christian education which needs more and continued study by church members, both young and old.

**A Girl Grows Up.** Ruth Fedder. The McGraw-Hill Book Co., New York, N. Y. 235 pp. \$1.24.

This book seeks to give girls information about fundamentals of behavior in non-technical terms. Parents as well as girls should read it. The list of books is valuable for those wishing to study this subject more fully.

**The Art of Counseling.** Rollo May. Cokesbury Press, Nashville. 247 pp. \$2.00.

This book gives underlying principles, practical steps, and basic suggestions on a subject which cannot be neglected by par-

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ents, ministers, and teachers. The bibliography and index add to its value.

**From School to College.** Lincoln B. Hale. Yale University Press, New Haven. 446 pp. \$3.50.

An extensive study of a transition experience. Colleges with orientation courses will find it a valuable source book with many cases for study.

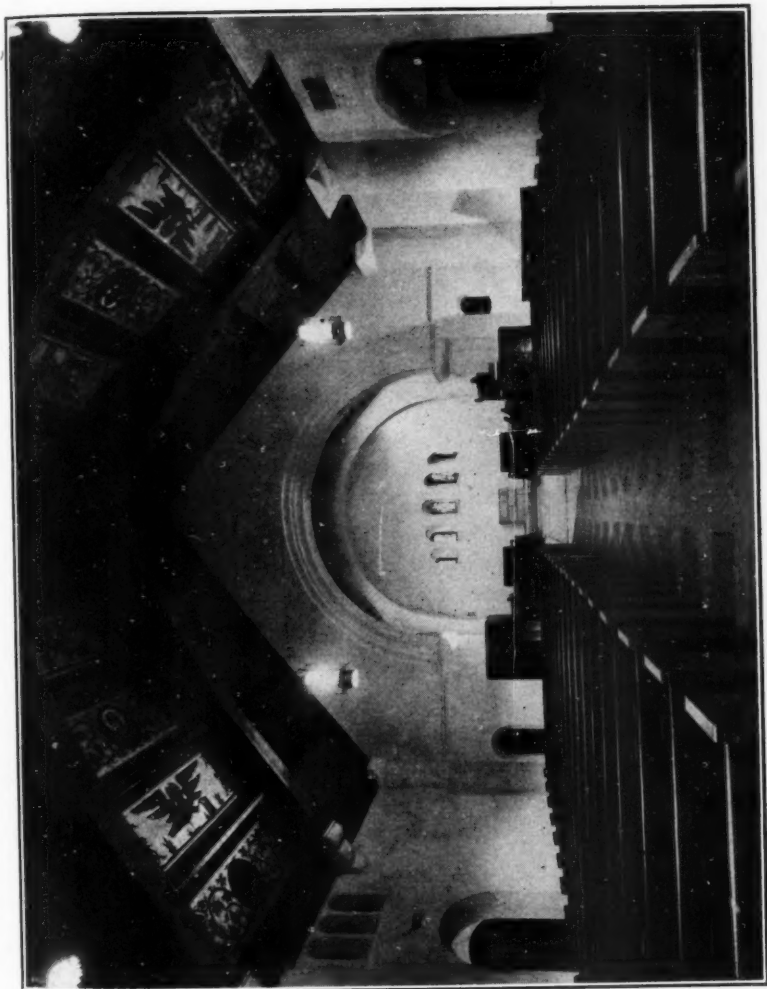
**The Columbiana Fellowship.** Abdel Ross Wentz. The Biblical Seminary in New York, New York City. 111 pp.

An interpretation of the Columbiana Movement as a new approach to a united Christendom.

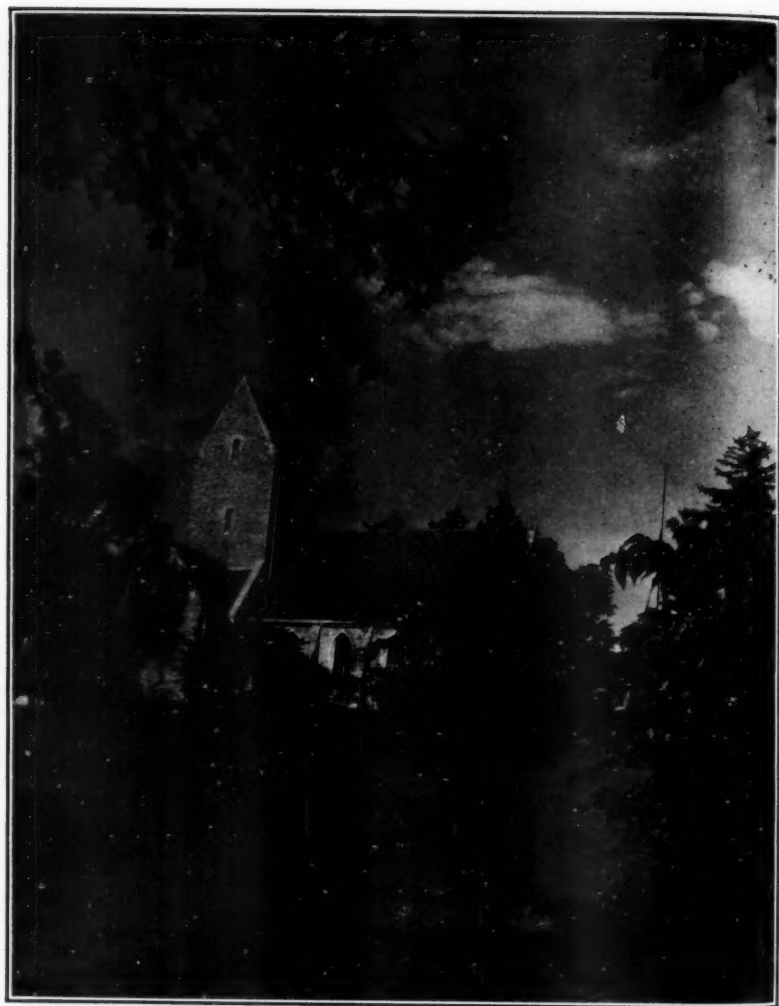
**The Seventh Yearbook of School Law.** M. M. Chambers, Editor. American Counsel on Education, Washington. 1939. 199 pp. \$1.00.

With the numerous changes taking place in the support and control of education, administrators of both publicly and privately supported educational institutions, should have at hand this valuable analysis and digest on some three hundred court decisions affecting all phases of education.





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